

The IMPROVEMENT *ERA*

AUGUST 1954



NAUVOO TEMPLE RUINS

Beginning In This Issue:

"Route From Liverpool To Great Salt Lake Valley"
With Sketches and Accounts by Artist Fredrick Piercy

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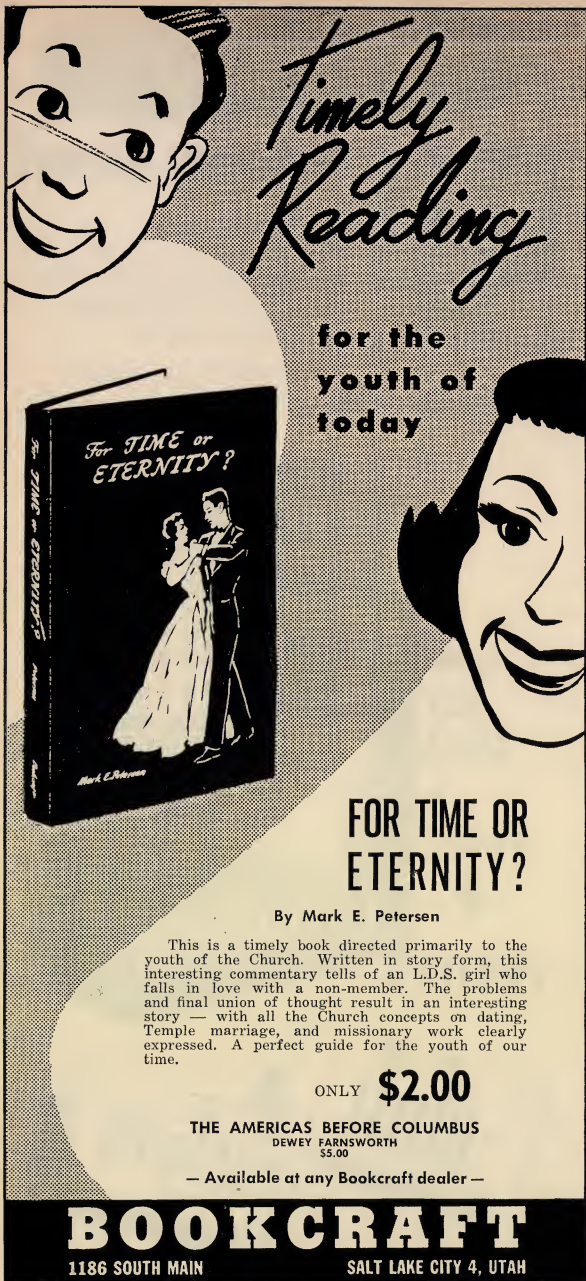


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by Dr. Franklin S. Harris, Jr.

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"The Voice of the Church"

VOLUME 57

NUMBER 8

August 1954

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Official Organ of
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The Cover

Our cover this month is from a sketch by Fredrick Piercy. He made the drawing over a hundred years ago on the spot and called it, "Naavoo Temple Ruins." It was colored and adapted to cover use by Hal Rumel.

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50 North Main Street

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Y.W.M.I.A. Offices, 40 North Main St.

Salt Lake City 1, Utah

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Entered at the Post Office, Salt Lake City, Utah, as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 1917, authorized July 2, 1918.

The Improvement Era is not responsible for unsolicited manuscripts, but welcomes contributions. All manuscripts must be accompanied by sufficient postage for delivery and return.

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Fifteen days' notice required for change of address. When ordering a change, please include address slip from a recent issue of the magazine. Address changes cannot be made unless the old address as well as the new one is included.

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CHANGE OF POLICY IN EUROPE?

by Dr. G. Homer Durham

VICE PRESIDENT, UNIVERSITY OF UTAH

ON JUNE 28, 1954, the President of the United States and the Prime Minister of the United Kingdom concluded four days of talk in Washington, D. C. It was forty years to the day since the assassination of the Archduke Franz Ferdinand of Austria on June 28, 1914, which ushered in World War I. It was thirty-five years to the day since the final text of the Treaty of Versailles was signed, June 28, 1919. No one in the United States seemed to remember, yet the fact that President Eisenhower and Sir Winston Churchill were conferring in Washington on that day was noteworthy. It marked an era.

In the five-year interval between June 28, 1914, and June 28, 1919, the United States, in one sense, abandoned its hemisphere policy, the Monroe Doctrine, so far as forceful intervention in European affairs was concerned. At Versailles, Woodrow Wilson attempted to make international political collaboration, through the

League of Nations, the cornerstone of the peace and of American foreign policy. The effort failed. Instead, collaboration with Europe in the effort to control Asia, by means of the Washington Treaties of 1921-1922, became the basis of American policy between the wars. Included in these treaties were the famous pacts guaranteeing "the territorial integrity of China." They provided a legal and political basis for Pearl Harbor in 1941 and its aftermath—a long and complicated story. Also included were the naval treaties with the famous 5-5-3 ratios, which, in effect, continued a kind of American-British sea-power military alliance in the effort to keep the world safe and sound from our combined points of view. By June 28, 1954, this sea-power alliance had been considerably strengthened, deepened, and broadened by World War II, the British loan of 1946, the Marshall Plan aid of 1948 to Britain, and NATO in 1949. In the effort to reconstruct political and economic Europe (on the western edge of that continent), the United States attempted to build its policy (as distinguished from its relations with insular Britain and its commonwealth affiliates) around the hub of France.

politics, American policy since 1948 and 1949, has been premised on the assumption that a French state could and would maintain a French army as the core of western European land defense. To this was added American divisions and the so-called beginnings of a "European army" under General Eisenhower himself in 1950 and 1951. Further, the "EDC" plan of the "European Defense Community," with the way open for French-German and even European union—including the Schuman plan of a combined continental coal and iron economy, and the use of West German troops in a European army—was fostered and encouraged as the basis for American policy in Europe.

The Marshall Plan went forward as the economic basis for this new "posture of defense"—as General Marshall (as Secretary of State) called it.

But France was bled white and spread thin. One person in every thirty-five French men, women, and children, was killed in 1914-18, compared with one in about every 10,000 for the USA. The one in that French ratio of thirty-five was a young man aged 18-35. A generation of the best germ plasm, bone, sinew, and brain power was sacrificed on the altar of the gods of war. Available boy-babies, "manpower" we rudely say since World War II, were born to French men and French women to produce for 1940 and the trying years thereafter, insufficient troops to spread throughout the French Union and its colonies. (The second largest empire of the world today, let it be remembered.) Thus, while the economy of France, Germany, and of western Europe grew in 1948-1954, the heart, muscle, nerves, and sinew of French power were insufficient to meet all the demands in metropolitan France, torn with disunity. There were de Gaullists on the right and Communists on the left as the two largest parties. And in Algiers, Morocco, Equatorial Africa, Madagascar, Indo-China and elsewhere, the colonial revolution, fanned by Russian and Chinese communism, provided—in Asia—the events which may have proved to be the undoing of American foreign policy in Europe.

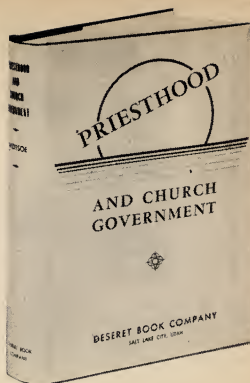
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THE IMPROVEMENT ERA

THESE
Times

1. Priesthood and Church Government

REVISED EDITION

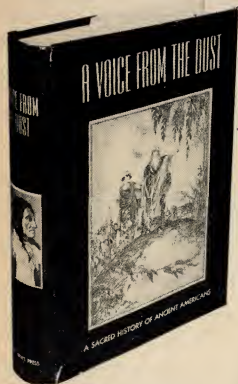
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THE CHURCH MOVES ON

A Day To Day Chronology Of Church Events

May 1954

28 PRESIDENT S. Dilworth Young of the First Council of the Seventy delivered the baccalaureate sermon before the graduating class of the Utah State Agricultural College.

29 ELDER Ezra Taft Benson of the Council of the Twelve and US Secretary of Agriculture was awarded the Silver Buffalo, highest award given by the Boy Scouts of America, in exercises in Washington, D. C.

It was announced that during the month of May the headquarters of the Southern States Mission had been moved to 2055 East Lake Road, N. E., Atlanta, Georgia.

30 PRESIDING Bishop Joseph L. Wirthlin dedicated the chapel of the Thatcher Ward, Bannock (Idaho) Stake.

June 1954

6 ELDER Harold B. Lee of the Council of the Twelve dedicated the combination Cottonwood (Utah) Stake house and Holladay Fourth Ward chapel.

Elder Milton R. Hunter of the First Council of the Seventy dedicated the chapel of the Fairfield (Montana) Branch, West Central States Mission.

8 ELDER Milton R. Hunter of the First Council of the Seventy dedicated the chapel of the Hamilton (Montana) Branch, West Central States Mission.

9 A DAY-LONG YWMA camp institute in Mill Creek Canyon was held.

10 A BEE HIVE camporee and sports institute was held in Mill Creek Canyon.

Two performances of the MIA drama festival were given at Kingsbury Hall, University of Utah campus.

The fifth annual all-Church relay opened at the University of Utah stadium. The shuttle relay was won by Steve, Charles, and Joe Jackson (brothers), and Oscar Anderson of Fillmore, Utah. Ajo (Arizona) was second, while Syracuse (Utah) took third, and East Twelfth (Salt Lake City) finished fourth. John Egan of Salt Lake City won the junior mile event, setting an all-time record for the all-Church meet of 4:46.5.

The MIA June dance festival was presented in the University of Utah stadium. Nearly nine thousand dancers participated. Unseasonable cold kept the number of spectators down from the over-flow audiences of previous years.

11 JUNE MIA Conference officially opened with a reception on the Tabernacle grounds, followed by general sessions in the Tabernacle. Elder Mark E. Petersen of the Council of the Twelve and adviser to the MIA, was among the speakers at the morning session. Elder Harold B. Lee of the Council of the Twelve was a speaker at the afternoon general session. This session honored the Bee Hive Girls of the YWMA who this year are celebrating their fortieth anniversary.

The All-Church relay concluded in the University of Utah stadium. East Twelfth (Salt Lake City) running Bryce Chamberlain, Robert Madsen, Gary Smith, and Preston Thompson, won the 440 relay, with Ajo (Arizona) placing second. Royd Shumway of Tempe (Arizona) won the open mile event, at 4:24.6.

The MIA June dance festival was presented for the second time in the University of Utah stadium. This time the weather had moderated and there was an over-capacity audience to witness it.

12 TODAY'S MIA conference sessions were departmental, meeting in various parts of the city.

Two evening performances of the music festival were given in the Tabernacle. The festival featured a 112-piece youth symphony orchestra and a sixteen hundred-voice youth chorus.

It was announced that Miss Jane Thompson of Provo, Utah, had been appointed to the YWMA general board.

13 ELDER George Q. Morris of the Council of the Twelve, a former general superintendent of the Young Men's Mutual Improvement Association delivered an address entitled "Our Youth" to the nation-wide audience of the Columbia Broadcasting System radio network on the Church of the Air program. Music was taken from the MIA music festival presented in the Tabernacle last night.

A morning general session of MIA June conference was held in the Tabernacle under the direction of the First Presidency.

The MIA June speech conference, us-

ing the theme "Our Temples" was held in the Tabernacle. President J. Reuben Clark, Jr., was the featured speaker.

18 DR. ADAM S. BENNION of the Council of the Twelve was named to head an important study group on federal aid to education. This committee is to study the entire field of federal responsibility in education and to assist the Commission on Intergovernmental Relations in making its final recommendations to President Dwight D. Eisenhower. The committee's meetings will be held in Washington, D. C.

19 It was announced that Mrs. Thelma J. Ryser had been called to the general board of the Primary Association and assigned to the music committee of that organization.

20 PRESIDENT Stephen L. Richards of the First Presidency dedicated the chapel of the Springview and Spring Glen wards, Grant (Salt Lake City) Stake.

President J. Reuben Clark, Jr. of the First Presidency dedicated the chapel of the Smith and Smith West wards, Grant (Salt Lake City) Stake.

Elder Mark E. Petersen of the Council of the Twelve dedicated the chapel of Salem Ward, North Rexburg (Idaho) Stake.

South Blackfoot Stake, 214th such unit now functioning in the Church, organized from portions of Blackfoot (Idaho) Stake, with Elder Lawrence T. Lambert, who has served as second counselor in the Blackfoot Stake sustained as president. Elders Darrell Wilson and C. Dean Packer were sustained as his counselors. Wards in the new stake are Blackfoot Second, Third, Fifth, and Sixth; Pingree, Riverside, Riverton, and Thomas. President Parley A. Arave, and his first counselor, Elder Howard Packham were retained in their positions in Blackfoot Stake. Elder Willard Smith Wray was sustained as second counselor, succeeding Elder Lambert. Wards remaining in Blackfoot Stake are Blackfoot First and Fourth; Groveland, Moreland, Rose, and Wapello. The stake organization was under the direction of Elders Harold B. Lee and George Q. Morris of the Council of the Twelve.

Sacrament meetings throughout the Church commemorated the 125th anniversary of the restoration of the Melchizedek Priesthood.

THE IMPROVEMENT ERA

SURPRISE!
Now her toaster
really toasts
crispy toast!



Why couldn't it do that before ?

What *WAS* the matter with this lady's toaster? Nothing at all. It just wasn't getting the *power* it needed!

Why not? Simply because the *wiring* in the lady's house wasn't large enough to carry the necessary *electricity* to her toaster as well as to the many other appliances she uses.

But, as you can see from the lady's face, she did something about it. So can you, if your house is suffering from the same electrical troubles. *And it's 4 to 1 that it is!*

For instance, if your home was built more than 10 years ago, you can be positive that its original wiring cannot care for all the appliances you've bought these past few years. *In fact, even a brand-*

new house may be electrically unfit to handle the load of all the appliances you now own!

How can you tell if your home wiring needs attention? In addition to poorly-operating appliances: Dimming of lights when you operate appliances; Slow heating of toaster, iron, etc.; Frequent blowing of fuses; Poor TV reception when appliances are in use; Too few outlets and switches where you need them.

If you find these symptoms in your home, you can be sure that you are putting up with more than *inconvenience*. You're also *losing money* in wasted current. You're *risking fire* from under-sized, overloaded, overheated wires!

Why take chances? Ask your local electrician for an electrical check-up!

Look To Your Electricity!

✓ If you own a house, see your electrician. He will gladly make a study of your wiring system, tell you what work if any may be needed, and its cost.

✓ If you plan to buy a house, don't forget to check up on the age and capacity of its wiring. Better still, have an electrician inspect it for you!

✓ If you are going to build, be sure to plan your wiring for the *future* as well as the present. Remember that on the average, your electrical needs increase 10% every year!

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New Appointees to YWMIA General Board



Joie Elaine McKean



Iris Parker

MISS JOIE ELAINE MCKEAN and Miss Iris Parker of Salt Lake City, and Miss Jane Thompson of Provo, have been appointed to the general board of the Young Women's Mutual Improvement Association.

Miss McKean, long active in various Church assignments, was, when this call came, filling a stake mission in the Hillside (Salt Lake City) Stake. Beginning in January 1951 she filled a full time mission in Hawaii, laboring in Honolulu and in Hilo. She has held many MIA positions in the Colonial Hills Ward of Hillside Stake, among them being: Bee Hive leader, Junior Girls' activity director, ward secretary, and Gleaner leader.

She is the daughter of Joseph McKean, deceased, and Ruth Larsen McKean Manson. She attended public schools in Dividend and Goshen, Utah, was graduated from Payson High School, attended the University of Utah, and received her degree from LDS Hospital School of Nursing. She served for one year in the Army Nurse Corps. She has been assigned to the Bee Hive Committee.

Miss Parker is a member of the staff of THE IMPROVEMENT ERA, serving as manuscript editor and "Today's Family" editor.

At the time of her appointment to the Speech Committee of the general board, she was a member of the University (Salt Lake) Stake YWMIA board, where she has had assignments in the Speech and Gleaner departments during the past two years. She has also worked in the Junior Gleaner department and in the LDS Girls' program in the University Ward, Emigration Stake. She was secretary and a teacher in the Sunday School of the Joseph Ward (South Sevier Stake), valedictorian of her graduat-

ing class at South Sevier High School, and a graduate of the South Sevier Seminary.

Miss Parker, a journalism graduate of Brigham Young University, was presented, during her senior year, with an award for rendering the most outstanding service to the school in journalism during that year.

Her parents are Mr. and Mrs. James Elbert Parker of Joseph, Utah.

Miss Thompson, assigned to the Bee Hive Committee of the Young Women's MIA general board, is program director of Brigham Young University, where for the past two years she has sent out more than one thousand student talent shows throughout the West.



Jane Thompson

She was graduated from the Raft River High School as salutatorian and then attended Brigham Young University where she was graduated with honors and with an A. B. degree in music.

After World War II she went to Europe as a member of the Civilian Actress Technician Service and performed in, arranged, and directed soldier shows. In Europe she wrote a musical comedy that toured the European Theater of Operations for five months.

After the war, Miss Thompson's work took her to Southern California, where she taught music in the Los Angeles public schools, did radio and television work, and sang with Ike Carpenter's dance orchestra. She served as activity counselor in the YWMIA of the Wilshire Ward, Los Angeles Stake, and was director of music and special activities.

In 1950 she was called on a mission to Great Britain.

She is the daughter of Bishop and Mrs. J. Henry Thompson of Malta, Idaho.

THE IMPROVEMENT ERA

Sleeping Sea

by Daisy L. Detrick

The night is still.

White sails hang motionless.

The gracious light of all the tranquil stars

And of the moon, full-orbed,

Silvers the purple velvet of the sky.

The water's somber mystery is veiled.

There is a gentle swell beneath the keel,

The quiet rhythmic breathing of the sleeping sea.



—Photograph by Fletcher O. Gould

Poetry

INTRUDER

By Frances Rodman

HE who takes a summer cottage
Finds that he is but a guest;
In the bushes, long before
He came, was built a busy nest.
Wasps beneath the porch's rafters,
Spiders in the window frame
Are in residence; a snail
On the stone has scrawled his name.

He who takes a summer cottage
Is a stranger to all these;
Gossip haunts him in his slumber,
Whispered by the leaning trees.
Eyes are watching day and night
What he does and where he goes,
Waiting for him to depart,
Waiting for the door to close.

FAREWELL TO DAY

By Mabel Jones Gabbott

SLOWLY, imperceptibly,
The burnished west grows dim;
Fading like famished embers, hushed
And still, or like a hymn,
Whose last familiar note lingers
When hands no longer play;

Slowly, reluctantly,
Earth bids farewell to day,
Stretches a little shadow's length,
Turns the twilight on,
And rests, knowing tomorrow's light
Will quicken with the dawn.

THE HOBBLER

By Margo Brown

I CHOSE a daughter but didn't choose
The metal bar between her shoes.
There were doctors—nurses—a hospital bed.
"She may go with a bar," a firm voice said.
So the bar was made, and I set her down:
Two small, hobbled feet on uncertain ground.
In anxious dread I watched her start,
And I felt that I had a hobbled teacher.

She stumbled a little while starting out,
But laughing eagerly, hitched about.
She reached the children—began a game.
And my hobbled heart was wrung with shame.

She had not looked back but with lifted head
Had hurried to greet the world instead!
Then I knew my own fear had fettered me,
And my heart was suddenly, surely free!

CLUB LUNCHEON

By Gladys Stewart Bennion

SHE served her guests on fragile china
Dishes,
On plates, transparent, edged in Royal Blue.
There really wasn't much to eat, but beauty,
You felt it everywhere, ere you were through;
The dainty jellied salads, frilled with lettuce,
The thin white cookies, crispy, luscious sweet,
Were good, but oh, the words the hostess
served us

As we were seated there, prepared to eat;
The lunch itself we hardly knew we tasted;
We didn't realize that we'd been fed;
Her wondrous relishes of conversation
Had filled our minds; and we were
banqueted.

OH GRANT TO ME

By Zelda Davis Howard

GOD, guide my eyes to daily find
The beauty of the hidden kind,
The blossom of an ugly weed,
The heaven of a humble deed,
The glory of the birth of spring,
The joy that moves the soul to sing;
Oh, grant to me the master art
Give me the understanding heart.

A CAMPFIRE

By Thelma Ireland

A CAMPFIRE blazing in the dark,
Bouquet of flaming light
That frees all in its radius
From earth's enslaving night.
It stretches up toward the sky
As if wont to reach Mars.
That can't be done so it sends sparks
To mingle with the stars.

RIVER MOODS

By Daisy L. Detrick

HOW gay is the river when the sun shines
bright
And the deep waters glitter in the golden
light!
The willow trails her fingers in the cool ebb
and flow,
And the wary trout darts in the pools down
below.
The gray squirrels chatter in the old beech
tree
While the river flows and flows on its way
to the sea.

How tranquil is the river when the moon
rides high,
And her soft beams fall from a star-
spangled sky!
Then every swirl and ripple has a silvery
sheen,
And the trees make velvet shadows where
it glides between.
The splash of the water seems to hint at
mystery,
And I want to follow, follow all the way
to the sea.



—Photograph by Martin S. Dworkin

THEY PASSED THIS WAY

By Deon Nethercott Olson

THEY passed this way and tarried for
awhile
And scattered seeds of kindness with a smile.
The precious memories in hearts of friends
Are many as the stars and have no ends.
Desolate and lonely families weep,
Yet bravely try to nourish and to reap
The inspirations planted by the love
Of those who now are watching from above.

The Master's voice called out, and mortal ties
Were cut. We grieve but know that God is
wise.
And now, according to a greater plan,
They walk beyond the horizon of man.
Somehow, through faith, we know that
someday we
Will join them in that great eternity.

HOME-TOWN MAN

By Vivian Orden Reeves

HE did not care for poetry, he said,
Yet when the poppies bloomed — a
flame-bright red —
He felt the awesome beauty, glowing there,
Reach forth and touch his heart, like silent
prayer.
He filled the soil and saw the tiny shoots
Reach up, like baby fingers; thought the roots
Resembled brown toes dug into the loam.
With growing things, he was so much at
home.

He loved the spider's frail and priceless lace,
The mischief hidden in a pansy's face.
Heard, wistfully, the call of meadow lark
Between the twilight and the summer dark.
And when the corn shucks dotted autumn
lands,
He saw the tepees of the Indian bands.
He had no time for poetry or art,
Yet lived a lifelong poem in his heart.

RELATIONSHIP

By Helen Harrington

OLD Jacob never gave to nature. He
fought it every inch of the way!
He clipped the branches of his neighbor's
tree
that overhung his fence and if the day
was dark and rainy, he would storm at it
as if his storming could make sunlight come.
Why I've even seen him turn to twist
a rainbow because it came too soon! The
sum
and substance of him was: he could not wait.
He wanted fencerows clean and rivers
straight,
and if they would not go so, railed at fate.

Young Alfred was not like that. To him
earth
was an enchanting, good, but wilful child,
and if it disobeyed or saw no worth
in his ideas for it, he was mild
in reprimand. He figured it might know
a thing or two he didn't! He'd be blest
if he'd uproot wild strawberries! and his
furrow
was often crooked where he'd spared a nest.
Old Jacob grew quite brittle at the end
because he never learned to give or bend.
Young Alfred died with even wind his friend.

THE IMPROVEMENT ERA



Some Characteristics of "the Kingdom"

by President David O. McKay

FROM AMONG the sublime teachings of the Savior in the Sermon on the Mount I quote the following:

"... seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6:33.)

The mission of the Church is to prepare the way for the final establishment of the kingdom of God on earth. Its purpose is, first, to develop in men's lives Christ-like attributes; and, second, to transform society so that the world may be a better and more peaceful place in which to live.

In the changing of men's lives the Church recognizes certain fundamental factors so essentially important that they are constantly called to our attention. For example, in recognizing the reality of the divine edict that the sins of the fathers will be visited upon the children to the third and fourth generation (see Exodus 20:5) the Church emphasizes the necessity of moral and physical fitness for parenthood.

Hence, the constant plea that young men and women live clean, chaste lives prior to their assuming the responsibility of marriage and remain true to their sacred covenants after marriage.

Hence, there is constantly held before us the ideal of temple marriage, where the sanctity of the marriage covenant is sealed and ratified by the highest divine authority given of God to man.

Hence the emphasis laid upon the Word of Wisdom wherein tobacco, stimulants, and narcotics are eschewed, and temperance and obedience to the laws of health encouraged and admonished.

Hence, the earnest effort of the Church to provide a religious environment for the growing child almost from the time of birth, through all its organizations and activities.

Says one writer:

"The most fateful years in life are the first five, and this is the time when life is subject to its environment, and before self-consciousness and self-direction are aroused. . . ."

Believing the adage, "Train up a child in the way he should go, and when he is old he will not depart from it," (Proverbs 22:6) the Church fosters organizations and activities for the development of character among the children and youth of the Church. Parents who fail to encourage their boys to attend their quorum duties, who fail to encourage their children to take advantage of the Sunday School, the Primary, and the Mutual and Seminaries and Institutes and other opportunities are recreant to their duties and to their parental responsibilities.

These are but a few of the aspects of the Church devoted to the phase of character building, and to something which is even more precious—a testimony, of the truth of the restored gospel of Jesus Christ.

The first duty of the citizens of the kingdom is to live exemplary lives. The complete ideal of the gospel of Jesus Christ is to make upright citizens in an ideal society.

On the night of Gethsemane, in the Upper Room, before Jesus and the Apostles left for the garden, he prayed:

"And now I am no more in the world, but these are in the world. . . . I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." (John 17:11, 15.)

The mission of the Church is to minimize and if possible eliminate these "evils" from the world. The need of such a unifying force has been expressed by Samuel Z. Batten as follows:

"The world has many good people in it today, more who are ready to believe than ever before,

(Concluded on following page)

The Editor's Page

THE EDITOR'S PAGE

(Concluded from preceding page)

but these people possess no unifying ideals, no organic principles, no coherent view of life, no synthetic program of action. Society is coming to self-consciousness, and is beginning to take note of its troubles and needs, but it has no clear sense of direction, no organizing impulse, no all-inclusive ideals, no mighty impulsion. . . . Is there anything by which our nature can gain its unity, our race acknowledge its brotherhood, our humanity order its affairs as a whole?"

We answer, yes. Such a uniting force, such an ideal is the gospel of Jesus Christ as restored through the Prophet Joseph Smith. It explains man's life and its purpose, and has within it the vital saving elements, noble ideals, and spiritual uplift for which the heart of man is yearning.

Right thinking, upright men and women everywhere are desirous of eliminating from our communities evil elements that are constantly disintegrating society—the liquor problem with its drunkenness, poverty, and misery; immorality with all its attendant evils; war, which is literally hell on earth.

What should be our attitude towards these social conditions? First, see to it that as individuals we do not by our acts contribute to their existence, and, second, put forth every righteous effort to eradicate them from our communities.

The Church of Jesus Christ of Latter-day Saints is seeking to make both home and community environment better and brighter.

Co-operation and mutual helpfulness are virtues characteristic of the Church of Jesus Christ. Its watchwords are unity, efficiency, brotherhood—a brotherhood in which justice and mercy prompt the actions of all men.

President Brigham Young once said:

"Whoever lives to see the Kingdom of God fully established upon the earth, will see a Government that will protect every person in his rights." (*Discourses of Brigham Young*, 1943 ed., p. 355.)

And again:

"If the Kingdom of God . . . was established on the earth. . . . One community would not be permitted to array itself in opposition to another to coerce them to their standard; one denomination would not be suffered to persecute another because they differed in religious belief and mode of worship. Every one would be fully protected in the enjoyment of all religious and social rights, and no state, no government, no community, no person would have the privilege of infringing on the rights of another." (*Ibid.*, p. 354.)

The arrogance of wealth and the bitterness of soul that springs from poverty would find no place in a society made of men and women who truly believed and put forth sincere effort to live in accordance with the gospel.

The strife between capital and labor would cease, for the spirit and actions of coercion, intimidation, and vio-

lence are contrary to the teachings of Jesus and by him would be most vehemently denounced. Intimidation and dictatorship are elements foreign to the spirit and government of the Church. The Church encourages and recognizes honest labor whenever and wherever it presents itself, but it must condemn the spirit of oppression, of compulsion, of intimidation wherever it rears its head.

Says Beverley Nichols:

"Economic problems, racial problems, sexual problems, unemployment problems, war problems, are myths, ugly phantoms created by minds that are not washed with the Spirit of Christ, absurd chimeras that could only flourish in deserts across which the shadows of the cross has never fallen. I know that our lives have no 'problems' as long as we trust in Christ, and the fact that my own life is full of problems at the moment is only a proof of the distance that I still have to travel before reaching perfection."

(There are those in the world who say that jealousy, enmity, selfishness in men's hearts will always preclude the establishing of the ideal society known as the kingdom of God. No matter what doubters and scoffers say, the mission of the Church of Christ is to eliminate sin and wickedness from the hearts of men, and so to transform society that peace and good-will will prevail on this earth.)

"Human nature CAN be changed, here and now.

"Human nature HAS been changed, in the past.

"Human nature *must* be changed, on an enormous scale, in the future, unless the world is to be drowned in its own blood.

"And only Christ can change it. . . .

"Twelve men did a lot to change the world, nineteen hundred years ago. Twelve simple men, with only the wind to bear them over the seas, with only a few pence in their pockets, and a shining faith in their hearts. They fell far short of their ideal, their words were twisted and mocked, and false temples were built over their bones, in praise of a Christ they would have rejected. And yet, by the light of their inspiration many of the world's loveliest things were created and many of the world's finest minds inspired.

"If twelve men did that, nineteen hundred years ago, what might not twelve men do today? For God has given us the power of whispering across space, or transmitting our thoughts from one end of the earth to another. What shall we whisper—what shall we think? That is the question."—*Beverley Nichols*.

Every true Latter-day Saint will not only whisper but proclaim that "... a marvelous work" has "come forth among the children of men." (D. & C. 4:1.) I most sincerely bear witness that the Church of Jesus Christ is that marvelous work.

"Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, mind and strength, that ye may stand blameless before God at the last day." (*Ibid.* 4:2.)

Your Question

by Joseph Fielding Smith
PRESIDENT OF THE COUNCIL OF THE TWELVE

"Why Did Jesus Come Alive Again?"

Question: *"I teach the Primary class in our ward. While telling the story of the resurrection of Jesus, one of the children asked, 'Why did Jesus come alive again?' The only answer I could give was that he was so good that he just could not stay dead. I have read the scriptures on the crucifixion, but cannot seem to get the full reason for the necessity of his death, and how he had the power over death. Will you please explain this to me as it is given in the scriptures?"*

Answer: The death and resurrection of Jesus Christ form the very foundation of the plan of salvation. They are the most fundamental doctrines of all the teachings in the scriptures. It is essential that every member of the Church have a perfect understanding of the reason why Jesus came into the world and the nature of his mission. The responsibility for this instruction rests primarily with the parents, but it is also necessary that it be taught in our auxiliary organizations as well as in priesthood classes.

The plan of salvation was prepared before the foundation of our earth was laid. We were then the spirit children of our Eternal Father. In the course of our progression it was necessary that we have the privilege of coming to this earth and here receive our bodies of flesh and bones and pass through this period of mortality where we are subject to all the conditions we find in this life: pleasure and pain, happiness and sorrow, and be tried and tempted to see if we would be true to our Eternal Father and keep his commandments when we were not in his presence as we kept them when we were spirits living in his presence. This earth is a probationary state, or a place prepared where we are tested and given the privilege of walking by faith, that we may become worthy to return to our Father to dwell in his presence, and become his eternal sons and daughters.

The great honor to come here and be the first parents of all men was given to Adam and Eve. They were placed by the Father in the Garden of Eden where there was no death. Adam and Eve in the condition in which they were when placed in the Garden of Eden could have lived there forever if they had not broken a law, but they would have lived alone and would have had no children. (See 2 Nephi 2:22-25; Moses 5:11.) The Lord told them they could eat the fruit of every tree in the garden except the fruit of the "tree of the knowledge of good and evil," and if they did eat this fruit they would surely die. Satan tempted them and they ate this fruit and broke this commandment. By doing this a change came over their bodies and they became subject to death, as the Lord has said, and they were driven out of the garden. After they were driven out children were born to them and they have spread

over all the earth. All the children inherited death from our first parents, so we will all have to die as our ancestors have done before us. This made it necessary that something be done to redeem us from death and restore us to life again where there would be no death, for this transgression of Adam and Eve, placed all of us subject to Satan's power after death. The Lord has told us through his prophets, that if some remedy was not provided to restore life, our spirits would become subject to Satan forever and he would have ruled over us while our bodies would have remained in the grave forever. Both justice and mercy demanded that this broken law which brought death would have to be mended to defeat Satan and bring us back to receive the mercies of our Eternal Father.

The means provided for our redemption from death were prepared in the plan of salvation before Adam and Eve were sent to the earth, and Jesus Christ volunteered to come and atone for this transgression and thus gain the victory over the devil. Therefore, he is called the "Lamb of God," who was chosen to be slain "from the foundation of the world." (See Revelation 13:8; 1 Peter 1:19.) The only way this atonement could be made was for Jesus who was chosen to pay the debt to justice and mercy, and redeem us from the grasp of Satan, to come into the world with power over death, for no one who was under the bondage of death could pay the debt and restore us to live forever. Jesus was the only person who ever came into this world who had power over death, and having that great power, by the shedding of his blood on the cross he could redeem us and get the power of the resurrection. After he came forth from the tomb he had all power to call every other person forth from the grave. And after he came forth, on the third day after his crucifixion, he opened the graves of the righteous saints who had lived from the days of Adam to the time of his crucifixion.

He had declared to Martha that he is the resurrection and the life (see John 11:25-26) and this he taught to his disciples. Jacob, the brother of Nephi, has given us a very clear understanding of the mission of Jesus Christ and how he came to redeem us from death and from Satan. This is found in the second book of Nephi, chapter nine, which all who consider what is here written should read carefully. He explains how we would have been angels to the devil, without the death and resurrection of Jesus Christ, and now because of the mercies of our Heavenly Father and his beloved Son Jesus Christ, we have escaped from the grasp of this great monster.

A word or two showing how it was possible for Jesus Christ to come and redeem us is necessary at this point.

(Concluded on page 578)

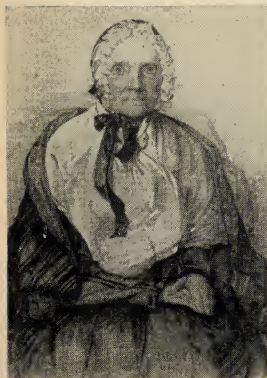


"Route From Liverpool To With Sketches and Fredrick

ONE HUNDRED years ago a book was being prepared for publication in England under the title *Route From Liverpool to Great Salt Lake Valley*. The work, which came from the press in 1855, was illustrated with thirty-six steel engravings and nine wood cuts prepared from sketches made by Fredrick Piercy "... together with a geographical and historical description of Utah, and a map of the overland routes to that territory from the Missouri river —also an authentic history of the Latter-day Saints' emigration from Europe from the commencement up to the close of 1855, with statistics."

The title page of the book lists James Linforth as editor and Franklin D. Richards as publisher. It is now a rare collector's item and was called to our attention by Brothers A. William Lund, Assistant Historian,

New Orleans (top) and (left) St. Louis, Missouri, as they appeared in 1853.



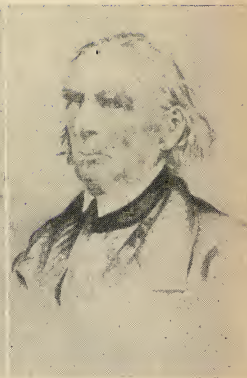
Lucy Mack Smith, mother of the Prophet, painted from life.



Joseph Smith the Prophet, from a lithograph published in New York.



Hyrum Smith, from a portrait in the possession of his family.



Patriarch John Smith, uncle of the Prophet, from a daguerreotype.

Great Salt Lake Valley"

Accounts By —

Piercy

by Doyle L. Green

MANAGING EDITOR

and Preston Nibley of the Church Historian's Office, who have also co-operated closely in the preparation of this material.

The fascinating story of how the book came to be is told in the preface: "The following work was originated in 1853, by a desire on the part of many of the Latter-day Saints to possess a collection of engravings of the most notable places on the Route between Liverpool and Great Salt Lake City.

"To gratify this desire, Mr. Piercy and Elder S. W. Richards, then the publisher of the L.D. Saints' Works, in this country, entered into arrangements for the publication of such a collection, and the former made a journey to G. S. L. City and back to

obtain original sketches. The artist could not pass within so short a distance of Nauvoo and Carthage, places of undying interest, and not visit them. Hence we have the views and portraits taken there . . . and on arriving in G.S.L. City, the Artist was kindly favored by President Young with his portrait for publication also.

"On Mr. Piercy's return to England the collection made had far exceeded the original design, but it then seemed imperfect without the portraits of President Kimball and the Patriarch, Father John Smith, both of which were obtained. After the demise of Pres. W. Richards and Father John Smith, portraits of their successors, Jedediah M. Grant and John Smith, were procured from G. S. L. City.

"Having obtained the sketches it was determined to publish them with the artist's narrative of the journey, and entitle the Work, *Route from Liverpool to Great Salt Lake Valley. . . .*"

The entire book is most interesting, but it was the illustrations which particularly attracted our attention. Several of them have been used over a period of many years in this publication without proper credit being

given the artist. Some of the other sketches proved new to us. Whereas dozens of journals were kept by early pioneers who made the trek from England to Salt Lake Valley, these sketches by a young artist, then twenty-three years of age, make up what is probably the first and only journal of drawings made by such a competent craftsman over the route. For this reason a number of sketches are being reproduced in the August and September issues of the ERA along with written descriptions by the artist of some of the places involved.

The first nine chapters in the book give the history of emigration up to 1855. The trip made by Mr. Piercy begins with chapter ten. Starting his account he writes, "On the 5th day of February, 1853, in compliance with previous arrangements, I embarked on the *Jersey* for New Orleans, on my way to Great Salt Lake Valley. My object was to make sketches of the principal and most interesting places on the Route, and Great Salt Lake City, which were afterwards to be published with suitable descriptions and statistics. On my return I was solicited to allow my narrative of the journal to be published likewise. I

(Continued on following page)





Entrance to Kaneshville or Council Bluffs.

Liverpool to the Great Salt Lake Valley

(Continued from preceding page)

consented, although conscious of its want of completeness. . . .

In the British Mission historical records for 1853, we read that the company of LDS emigrants which sailed on the *Jersey* "consisted of 313 souls, namely 225 adults, 74 children between the ages of one and fourteen, and 14 infants." In the list of emigrants is the name of Fred Piercy, age, twenty-three, occupation, artist. We have been able to find out little about Mr. Piercy except that he made this trip to Salt Lake, returned to England, and had his sketches and accounts published by the Church in this book. On one of the pages in front of a copy of the book is written in longhand, "Presented to the Church Historian's Office by Frede. Piercy and James Linforth. Liverpool. May 17, 1856."

All of the sketches by Mr. Piercy are not included in this series, but rather the ones which seemed to have the most appeal for our present Latter-day Saints.

About the city of New Orleans, which is the first of Artist Piercy's sketches to appear here, the artist wrote over one hundred years ago: "We had now entered the Great Republic of the United States of North America, and had ascended from ninety to one hundred miles into the interior of the State of Louisiana. . . . Here the emigrants were met by Elder James Brown, the agent appointed by the Church Authorities to receive and forward them

up to St. Louis. . . . As I wandered through the quaint, old-fashioned city, I saw many a familiar face that I had seen on board the *Jersey*, at a street restaurant, enjoying a moderate meal obtained for five cents. . . . Owing to the promptness of Elder Brown, the *John Simonds* steamboat was soon engaged for the passengers. The passage for adults was two and a quarter dollars."

Concerning Nauvoo, Mr. Piercy recorded, "The distance from Keokuk to Nauvoo is twelve miles. The city is first seen from the top of the hill about two miles from Montrose. From this point the beauty of its situation is fully realized and one cannot wonder that Joseph Smith, as John Taylor says in his admirable song of the 'Seer,' 'loved Nauvoo.' It is the finest possible site for a city, and its present neglected state shows

how little a really good thing is sometimes appreciated. The first objects I saw, approaching the city, were the remains of what was once the temple, situated on the highest eminence of the city and which in the days of its prosperity must have been to it what the cap or stone is to a building. On the banks of the river lie broken blocks of stone and shattered bricks and the visitor's first steps are over evidence of ruin and desolation. . . . (See cover and cover note, page 548.)

"While in Nauvoo I lodged at the Nauvoo Mansion, formerly the residence of Joseph Smith, and now occupied by his mother, his widow, and her family. I could not fail to regard the old lady with great interest. Considering her age and afflictions, she, at that time, retained her faculties to a remarkable degree. She spoke very very freely about her sons, and, with tears in her eyes, and every other symptom of earnestness, vindicated their reputations for virtue and truth. During my two visits I was able to take her portrait . . ."

About Carthage, the artist penned the following, "I felt very anxious to visit Carthage, and though, like Nauvoo, somewhat aside from the route, I considered that sketches of its jail would possess undying interest for tens of thousands, and concluded not to return without obtaining them. . . ."

"By accident I put up at the tavern to which the mutilated bodies of Joseph and Hyrum were taken from the jail. The landlord showed me the room where they were laid out.

(Continued on page 603)



Elk Horn River Ferry.

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"Carthage jail," in Carthage, Illinois, about nine miles from Nauvoo.



"Well against which Joseph Smith was placed and shot at after his assassination."



"Room [in Carthage Jail] in which Joseph and Hyrum Smith were imprisoned." Of his visit Artist Piercy wrote: "The keeper was away and I was shown over it by a young girl. The holes made in the wall by the bullets still remained unstopped. The bullet hole in the door is that made by the ball which caused the death of Hyrum. . . ."

"Having seen the place and made my sketches I was glad to leave. Two lives unatoned for and blood crying from the ground," made the spot hateful."



They came to the last crossing of the Platte River. . . . A threatening wind was blowing from the north. After a late dinner they crossed to the opposite shore. . . .



HANDCARTS WESTWARD

by Helen Kimball Orgill

PART 6

SYNOPSIS

Pamela Brownlee, a member of the Willie handcart company, is on her way to Salt Lake City to join her fiance, David Weiler. There is an early fall and an early, heavy winter. The handcart company of 120 carts and five wagons soon encounter difficulties because of inadequate equipment. Foodstuffs become scarce and are rationed. With each westward mile, travel becomes more difficult in the rigorous weather.

handcart company struggled on with the wheels churning through the soft snow.

As the passage widened, the sun found its way down, shining through the trees and bushes. Then they came to the last crossing of the Platte River. Here they stopped to rest. The river was wide and the current strong. A threatening wind was blowing from the north. After a late dinner they crossed to the opposite shore. Here a blizzard broke loose in all its fury, the same storm which was at the time beating down upon members of the Martin company who had reached the crossing of the Sweetwater River. Whining

and whistling, it tore tent and handcart covers from their fastenings and whipped them away.

What troubled Pamela most these days was meeting the eyes of the children. She thought they were silently accusing her, perhaps thinking of the lessons on faith in God which she had so glibly given them in Sunday School. Jerry's laughing dark eyes had become hard and fierce, while Jeanie's were wells of blue beneath bangs which had grown and nearly covered her forehead. She wore an expression of constant disbelief at the daily happenings of the trip.

One night Pamela walked a little way apart from the camp. The other

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STRANGE mountains, endless miles from our goal," Phineas Saunders spoke dejectedly. They were all dejected, still within each breast some hope was burning as the Willie

members were huddled down like lost birds unable to fly. Icy flakes soon covered her face and body, but she seemed not to mind them.

"You can't, you just can't!" she cried out, defying the cruel, untamed force of nature in its most ferocious mood. Then with tears freezing into icicles as they fell from her cheeks, she prayed, "Dear God, you are so real, so near, I almost feel your arms about me. Don't let our faith in you be in vain. In mercy send relief. We don't know how, but send it, dear, dear Father in heaven." She glanced toward the silent camp, where a few weak fires were trying bravely to burn, and prayed again: "Give us the courage to endure."

SERENA WARE and her daughter-in-law, Daphne, were making their way up Main Street in Salt Lake City, to attend the October conference of the Church. By appointment they met Minerva Weiler at the corner of Second South and Main. Not only gladness but also ecstacy of the spirit reigned among the Saints. Dreams were being realized. They had reached the Zion of their God, and for many this would be the first conference to be attended. Despite the bad crops of the present season, the settlements to the north and south were in a thriving condition. In buggies, wagons, and on horseback they came, each one eager to be fed the bread of life from "living waters," from servants of God and a true prophet of Israel. To add to the pleasant anticipation, it had been rumored that Elder Franklin D. Richards would be in attendance with his companions from the mission field. After the second hymn, the revered and beloved Brigham Young, God's mouthpiece in these latter days, arose to speak. With solemnity of countenance and in serious tones he began, "There are a number of our people who are out on the plains—four companies who have started to come to Zion and who need help. Most of them are with handcars. We want twenty teams by tomorrow morning to go to their relief. It will be necessary for two experienced men to accompany each wagon. I will send three outfits and have them loaded with provisions and clothing and my counselor Heber C. Kimball will do the same. If there are any brethren present who have suitable teams for such an undertaking, will they please make it known

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at once, so that we may know what to depend on."

Conference was then adjourned until ten o'clock next morning in order to give all a chance to get things ready. The people rushed home to take stock of what they might send.

Serena Ware put a steadying arm around her friend, for Minerva's footsteps were beginning to falter and she turned pale as they made their way home.

"We must get word to David. Pamela's out there in the snow!"

"Now, my dear, I'll have Elliot go out to the island immediately for David."

They found Elliot at home preparing to leave with the others in the morning. "President Young has already sent word out to Antelope Island," he said. "I want to drive our team and wagon, Mother."

"I thought you would, Son," Serena had her bonnet off and was delving into the depths of the large trunk in the corner of the bedroom.

In the meantime, men were going in all directions, getting everything in readiness, while the women were knitting mittens, darning socks, and patching warm clothing.

"I've brought my wool knitted petticoat," said old Grandma Bayes, coming through the door of the Ware home where several had gathered to work.

"You mustn't do that, Grandma. You'll get cold," several spoke up.

"Not as cold as they are out in the wilderness," she answered decisively.

"Bless your heart, Sister Bayes," said Susan Delaney. "If you can sacrifice that, I can get along without my winter coat. I'll do nicely with my spring one." And this was just a beginning. All through the day, people sent something they especially needed themselves.

Toward evening David arrived

home. His face was blanched as he spoke. "If anything happens to Pamela—well, mercy is dead as far as I am concerned."

"David, Son, don't talk that way. Save your strength and pray and strive to reach them in time. That is all that counts right now."

Men from outlying districts had made plans to stay only for conference, but they immediately decided to go with the relief party. Noted scouts and returned missionaries—all types of personalities made up the group.

"President Young has requested that we all come into his office for instructions and a blessing before starting," Elliot announced.

"Fine," his mother answered. "We who are left behind as well as you who are going on this errand of mercy will have more confidence in the success of your task."

All twenty-seven of the young men appeared at the appointed time in the President's office, where several of the General Authorities had gathered. Hands were laid on each one's head, and he was given a blessing that fairly made him quake.

The first night out they camped on Big Mountain. George D. Grant was elected captain of the newly formed company, with William H. Kimball and Robert T. Burton as assistants. Cyrus H. Wheelock was chosen chaplain and Charles F. Decker, guide.

Snow was falling continuously and the trail became obliterated and next to impassable before darkness set in. Next day the intrepid men faced the storm and pressed steadily on.

At Fort Bridger the captain inquired, "You wouldn't have seen a handcart company hereabouts?"

"Never seen hide nor hair of them," came the laconic answer. It had been a foregone conclusion by the Authorities that the pioneers would

(Continued on page 593)



—Photograph, courtesy The Instructor
A handcart company facing a blizzard, from a sketch by George M. Ottinger.



Detail of typical Egyptian carved writing and figure from the great temple of Karnak.

(Above) Looking across the Nile River from Luxor towards the Valley of the Kings, the burying grounds of Egyptian nobility for centuries.

In the Steps of Abraham

by Stanley Kimball

CONCLUDED FROM THE JUNE ISSUE

Photos by the author.

FROM Hebron the road runs to the southern terminal of Palestine, Beersheba. "From Dan even to Beersheba" appears frequently in the Old Testament indicating the whole land of Palestine. (Actually from Dan to Beersheba is only 150 miles.)

Anciently Beersheba was on the trade route between Egypt and the rest of the Near East and therefore occupied a very strategic and important place in history. Today Beer-

sheba has little of interest for the visitor. It is situated in the semi-desert area of the Negeb. I saw some deep and wide wells that are "perhaps the very ones dug by the Patriarch Abraham."⁵⁵ As we have already noted in the Near East, sites connected with water seem to be quite reliable.

Just where Abraham went in Egypt is not clear. All we are told is that he visited the court of Pharaoh⁵⁶

and that the book he wrote while in Egypt was found near Thebes on the Nile River.

We understand that Abraham entered Egypt during the Middle Kingdom. (c.1989-c.1776 B.C.) The Pharaohs of the Middle Kingdom ruled chiefly from capitals in Memphis and the Fayum district. As far as we know there is no mention of Abraham in Egypt—during the time he most likely visited this coun-



The three great pyramids of Giza, near Cairo. The pyramid on the right is the Pyramid of Khufu. The stream of water is an irrigation canal.

try. The earliest record of the name "Abraham" in Egyptian records does not occur until the tenth century B.C.

My visit to Egypt began at Cairo. Then I went to Memphis, and next to the Thebes.

The famous, but now destroyed, Shepherd's was my hotel in Cairo. Of most interest to me in this colorful city were the bazaars, mosques, and the great Egyptian museum. Here are housed the royal treasures of King Tutankhamen. I was able to see examples of most of the things depicted in the several plates in the book of Abraham. The subject is treated *in extenso* in James R. Clark's *Before Ye Go into Egypt* and R. C. Webb's *Joseph Smith as a Translator*. Needless to say a very fascinating afternoon can be invested in a library comparing the similarities between the plates in the Book of Abraham with a standard reference on Egyptian archeology.

One afternoon I went out to Old Cairo to see the Coptic Church of El Moallaka. The Reverend Shenouda Hanna showed me around and told me the history of the church. Copts are Egyptian Christians (very similar to other eastern Catholic faiths). They claim that their branch of Christianity was founded by the Apostle Mark himself who settled in Alexandria in 62 A.D. They also claim to be the direct descendants of the ancient Pharaonic race and that their language is similar to the



One of the great mosques seen through a grilled window.



Author and guide near Sphinx and Great Pyramid.



Columns of Karnak, one of the great man-made temples of world history.

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Egyptian language spoken thousands of years ago.

Nearby is the Abu Sarga Church. This is probably the most frequented church in Old Cairo because of the tradition that the holy family rested here during their stay in Egypt. Underneath the altar there is a crypt purported to be the very one in which the family rested.

Of greatest interest to me were the nearby pyramids. I had dreamed since I was a child of eventually visiting these tombs, and now my visit was a reality.

One day I hired a guide and set out for Memphis (Saqqara) which may have been the capital of Egypt at the time Abraham visited there. Of greatest interest to me was the

Step Pyramid of Zoser, the oldest pyramid yet discovered.

Of great interest to me also was the Valley of the Kings located across the Nile River on the west. The valley of the Kings is so desolate that nothing grows nor lives in the area save a few insects and scorpions. This valley is hot and dry, and the hills are practically solid rock. It was specifically for these reasons that the Egyptians of the eighteenth and twentieth dynasties (1580 B.C.-1085 B.C.) made their tombs there.

More than sixty tombs have been excavated in this one valley. The most important one, so the world thinks, is that of King Tutankhamen. However, the really great find to

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—Photograph by Keystone View Co.

YOU CAN DO THE IMPOSSIBLE

by Rose A. Openshaw

YEARS ago, before gas became my willing servant, an immense pile of wood reposing in a particular location in my back yard, proved most annoying.

Realizing it was up to me if it was moved, but being regularly employed at the time, and with mornings and evenings overflowing with home tasks, I saw no way it could possibly be accomplished.

But a day came when a great change was to be wrought in my life—the day I first determined to take advantage of the simple, but profound truth, that if but two sticks were removed daily, the task must eventually conclude itself.

And that day, as two of the heavy sticks were deposited in their new surroundings, a little thrill coursed through my veins. It was to me as if the task were already completed, so certain was I, since it was at last begun, it must, sooner or later, draw to a conclusion.

It was not long until I found myself doubling and then trebling the number removed and with the same ease that the two were at first deposited. In an incredibly short time the whole thing was completed.

Exultantly I cried, "Why, we can do anything! Taking it little by little,

truly, mountains can be removed." And on that glorious principle I have since built my life. And so great was its effect upon me, I have since almost felt my birth should be dated from that period.

Instead of being dismayed and abandoning the project altogether at the abundance of objects in an oil-painting undertaken in my amateur years, mindful of this experience, I said, "If I do a little each day, I can not help finally getting through." And pressing on, the first thing I knew, I had finished!

This same method I take advantage of in attacking the army of weeds that press through soil, to the dismay of gardeners. Armed with suitable weapons, and a system that divides the battlefield, destroying resistance in one quarter before attacking another, I find the enemy gradually weakens, leaving me victorious. With pride I then dispose of the "dead."

Many are the tasks, studies, and skills, I realize I would never have undertaken but for the promise this challenging principle holds before me. Ten or twenty minutes daily, I find, no matter how rigid the regime, can always be squeezed in between duties, or before or after arising or retiring.

Formidable tasks, once viewed with utmost trepidation, I now attack with eagerness and anticipation, glorying in the joy of overcoming and achieving; for what was originally termed toil, taken in this easy-going way, (for one scarcely realizes anything is being done at all) soon magically transforms itself into pleasurable recreation, injecting as it does such quantities of hope's finest exhilaration.

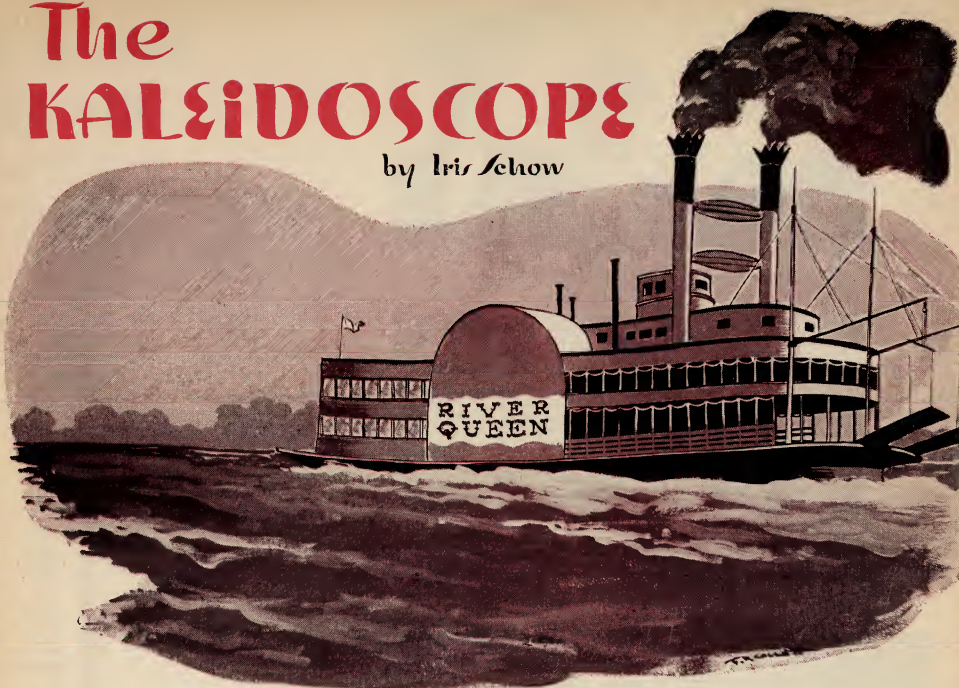
Commencing a task or skill is the all-important thing. When that is done, the battle is practically won: for no matter how tremendous or intricate it loomed, though but one line or inch is added daily, it must and will in time reach an end. And since power and ability come with practice, completion can be depended upon to beat—by far—anticipation. And what a purpose and richness this sense of achieving gives to life.

If one waits until tomorrow to start, he will probably still be waiting for it when life ends. The time to make up one's mind, and to begin, is this very day—this hour—right now! Then the hopes and desires so long cherished will stand before you like a great century plant that has burst suddenly overnight into sparkling, enchanting bloom.

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The KALEIDOSCOPE

by Iris Schow



HAVING PLANTED his small reserve of corn, Paul Blake leaned on his hoe, contemplating the pink froth of bloom that was his Willard peach orchard. The twenty years since he came from Salt Lake City in 1853 had seen much progress, he reflected. He turned at a sound from the direction of the new stone house. Rhoda, his youngest child, was trying to hurry across the garden without spilling a drop from the thick mug she carried.

Neither running nor spilling, she walked rapidly. Even so, Paul thought, she possessed at eight years something of the inherent dignity of her mother. Her white forehead intensified the smooth line of her black hair. Lydia must have been just such a child, erect-shouldered, quick of movement. Of course, at closer range Rhoda's brown eyes, which were like his own, interfered with the illusion somewhat.

"Mama said she thought you'd like some cool buttermilk," said Rhoda crisply. "Here's the corn. I'll untie the knot while you drink."

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He took a little time to dream of the excitement and thrill of his previous occupation of piloting a steamboat on the Mississippi.

She passed him the mug and began untying the small muslin bag in her calm, businesslike way. "Mama also said," she continued, rising eagerness shining in her dark eyes, "Mama also said that if you didn't mind planting the rest of the corn alone, I could tend Emmy's baby awhile."

"Sister Sawyer's baby," Paul corrected.

"Sister Sawyer's baby. But everyone calls her Emmy except me!"

"I try to have Annie and the boys say Sister Sawyer, Rhoda. You've helped a lot today. I don't mind planting the rest alone."

Paul began transferring corn to his right pocket. Then noticing Rhoda's look of happiness almost too great to bear, he added, "I'm afraid you care more for Sister Sawyer's baby than for your own sister Henrietta's little Robert."

"Oh, I like little Robert, only I hardly ever get to Ogden to see him.

But tending Baby Marie is about like having a baby of our own." Rhoda's forehead wrinkled thoughtfully. "You'd think it couldn't be, when her hair is brown and she is a baby, but when she cuddles up against me, she makes me think of a dear little lamb!"

Recalling the baby's tight, damp curls, Paul understood. "But remember, Rhoda," he said slowly, "that you shouldn't get to loving someone else's baby like your own little sister. Something might happen so you couldn't see her. People sometimes move away or. . . ." "You mean I shouldn't tend her today?" The effort to keep her lips from quivering flattened and stifled her voice.

"No," said Paul. "Just be a big girl and think about what I've said."

Suddenly she grasped his arm and looked up earnestly almost pleadingly. "Father, I'd never want to

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HIGHLIGHTS OF MIA JUNE

—Photographs courtesy Deseret News



Elbert R. Curtis, (center), General Superintendent, YMMIA; with his two assistants, A. Walter Stevenson (left), and David S. King.



Bertha S. Reeder (center), General President, YWMIA; with her two counselors, Emily H. Bennett (left), and LaRue C. Longden.



June Conference crowds on Temple Square.

LEADERSHIP Builds MIA and MIA Builds Leadership" was the theme which ran through the 55th Annual Conference of the Young Men's and Young Women's Mutual Improvement Associations held in Salt Lake City, June 11, 12, and 13.

In addition to camp and sports institutes held as pre-conference events, three general sessions; forty-four departmental sessions; twenty-one separate breakfasts, luncheons, and dinners; music, drama, and dance festivals; a speech conference and other special meetings were held. The conference highlighted the observance of the 40th anniversary of the organization of the Bee Hive department and introduced a new MIA time schedule and a new theme for 1954-55:

Seek not for riches but for wisdom, and behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold, he that hath eternal life is rich. (D. & C. 6:7.)

Another special feature of the conference was the honoring of Elder George Q. Morris of the Council of the Twelve. In a Friday morning general session a tribute was paid him by Elder Richard L. Evans of the Council of the Twelve and a gold plaque was presented to him. The inscription on the plaque read:

"In grateful appreciation to Elder George Q. Morris, Apostle of the Lord, friend of youth, kindly counselor and adviser, gentle, devoted, understanding, undeviating from the truth, unwavering in the work of the Master, untiring in serving humanity, beloved of all who know him."

More than ten thousand young people participated in various events during the conference. Nearly 9000 took part in the dance festival, which was held on two nights, and 1706 participated in the music festival, two performances of which were given Saturday evening. An unusual feature of the music festival was the

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and Salt Lake Telegram and Salt Lake Tribune.

addition this year of a 112-piece symphony orchestra. The average age of the orchestra members was reported to be sixteen years.

Figures show that 9718 individuals registered in the departments for the conference, including 3014 stake officers and 6513 ward officers.

Although the figures are impressive the effectiveness of the MIA program must be measured in terms of the effectiveness of the program in the lives of the young people of the Church. All through the conference, speakers in general sessions and departments stressed this thought and encouraged leaders to give devoted service in all activities in order to instill faith and build testimonies in the youth of the Church.

(Continued on following page)



YOUNG MEN'S MIA GENERAL BOARD

Left to right, 1st row: Kenneth H. Sheffield, Rulon B. Stanfield, Alma H. Pettigrew, Clark N. Stohl, Doyle L. Green, G. LaMont Richards. 2nd row: E. Theodore Demars, William B. Smart, Elvis B. Terry, Armand F. Carr, Stanley Russon. 3rd row: Leon L. Imlay, Forace Green, Richard L. Gunn, Roy W. Dosey, Jay F. Dunyon. 4th row: Jay W. DeGraff, Wendell E. Adams, W. Floyd Millet, Marvin J. Ashton, Harry Clarke, Richard S. Tanner. 5th row: Knight B. Kerr, Irving P. Beesley, Royal L. Garff, Ted Bushman, Keith M. Engar, Fred A. Schwendiman. Members not present for picture: Harrold S. Alvord, E. Allen Bateman, George I. Cannon, Harold Glen Clark, Roy M. Darley, Crawford M. Gates, Lynn Hales, Ralph W. Hardy, L. Clair Likes, Frank W. McGhie, Albert Mitchell, Gordon Owen, D. L. Roberts, Wallace Toronto, Adolphus P. Warnick, John U. Webber, Francis L. Urry, Lester F. Hewlett, Jr.



Six thousand seven hundred MIA workers were greeted by the general boards at the Friday morning reception on the Temple grounds.

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YOUNG WOMEN'S MIA GENERAL BOARD

Left to right, 1st row: Joyce Roberts, Iva Lou Peterson, Helen D. Lingwall, Hortense H. Child, Nonie N. Sorensen, Hazel A. Snow. 2nd row: Shelah W. Willford, Gladys E. Harbertson, Caroline E. Miner, Dolores G. Merrill, Merle P. Poulson, Clela B. Jorgensen. 3rd row: Florence B. Pinnoch, Pearl Bridge, Helena W. Larson, Ruth H. Funk, Lorraine Bowman. 4th row: Alice C. Christensen, Ethel B. Callis, Norma P. Anderson, Irene H. Ricks, Kathryn Fairbanks, Margaret R. Jackson. 5th row: Gladys D. Wight, Carol H. Cannon, Edith F. Shepherd, Violet H. Grix, Jeannette H. Demars, Sara D. Yates. 6th row: Marie Stuart, Margrit F. Lohner, Grace C. Milner, Moana B. Bennett. Members not present for picture: Winnifred Bowers, Virginia F. Cutler, Marba C. Josephson, Rita J. Nash, Edna K. Pay, Erma R. Stevens, Joie E. McKean, Iris Parker, Jane Thompson.

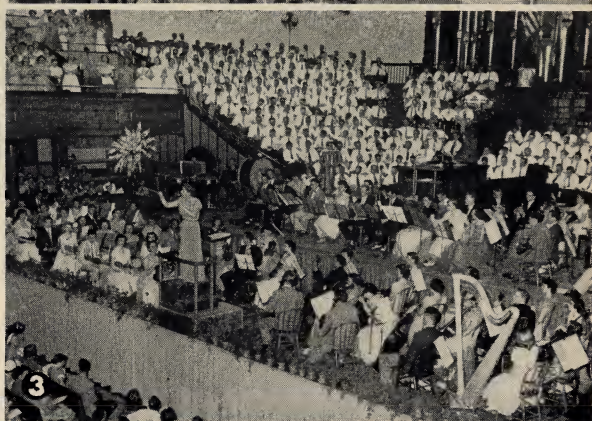
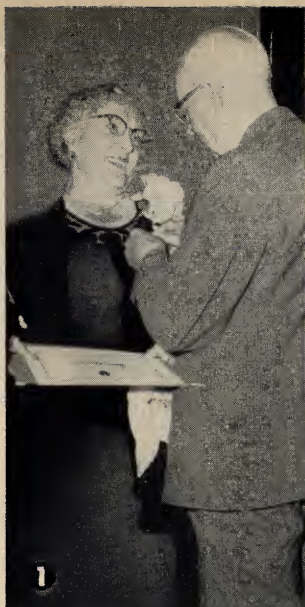
HIGHLIGHTS OF THE 1954 MIA JUNE CONFERENCE

(Continued from preceding page)



(1) Finale of stage acts of the dance festival. (2) Hayrack drama demonstrated in the Drama department. (3) Junior Gleaner Girls give demonstration in departmental session.

(4) President Joseph Fielding Smith addressing the Golden Gleaners at their annual program and banquet Friday afternoon. (5) Dancers gather in the field to begin festival.



(1) Jessie Evans Smith, wife of President Joseph Fielding Smith, receives honorary Golden Gleaner award. (2) MIA stake superintendents and presidents join with general boards in annual luncheon. (3) A youth chorus of 1600 and 112-piece symphony orchestra participated in music festival. (4) Nearly nine thousand participated in dance festival which was viewed by 49,500.

(See also following page)





A chorus of 400 Bee Hive Girls and 40 Bee Hive Girls representing candles on a cake, participate in general session.



Pre-Conference events included a camp and sports institute held in Mill Creek Canyon.



Ever-popular is the noon barbeque held by the Scout and Explorer departments.
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Left to right, LeRoy A. Palmer, 2nd counselor in the Snowflake Stake presidency; President Jesse M. Smith of the Snowflake Stake; Lorin D. Porter, YMMIA stake superintendent; Annis J. Flake, YWMA stake president; and H. A. Hendrickson, 1st counselor in the stake presidency.

Snowflake-Mesa Girls' Home

by H. A. Hendrickson

SNOWFLAKE STAKE PRESIDENCY

AT THE regional welfare meeting held in August 1952 in Arizona, President Donald Ellsworth of Mesa Stake and President Jesse M. Smith of Snowflake Stake conferred on the possibility of erecting a building for the girls of their stakes, so that they might introduce a really outstanding summer program—with a camping experience available for every girl in the MIA. The plans had been considered for two or three years prior to this, but their execution had been difficult to effect.

In August 1952, however, Presidents Ellsworth and Smith met with L. D. Porter, stake superintendent, who had brought suggestions as to sites for the home. After prayerful consideration a location between Showlow and Lakeside wards in the White Mountains was chosen as a desirable place. A ninety-nine-year lease was arranged with the United States Forest Service by Brother Porter.

In November 1953 the stake presidencies authorized the beginning of the work on the grand lodge, and the construction moved forward rapidly. Joe Brimhall acted as foreman and completed the lodge. The building is constructed of native pon-

derosa pine with log siding, and rustic cedar shakes. The interior consists of a large recreation and all-purpose room fifty-five by thirty feet, with a beautiful flagstone fireplace large enough to hold five-foot logs. The inside finish is of knotty pine, and the lighting fixtures are of rustic copper design adorned with western spurs. The kitchen is commodious, with gas stoves, refrigerators, hot water heater, stainless steel working area, and adequate storage and serving facilities. The rest of the lodge

consists of an office, restrooms, private living quarters for the caretaker, and a large porch. Two cabins with modern facilities are now being completed that will house sixteen girls each. Provision has been made to build thirteen more.

In front of the lodge is a large circular area for games of all types. This circle has a diameter of 350 feet. Plans have also been made for a swimming pool and infirmary, which will be added later. The sewage and water system is now completed.

The cost of the project to date has been \$20,000. Many hours of donated labor have been furnished by the wards of Snowflake Stake, and recently a crew of thirty men from Mesa Stake spent three days putting up a

(Concluded on page 592)



Interior view of one of fifteen cabins which will be built. Each cabin will house 16 girls.



This picture of a mothers' group on the front porch of the Girls' Home, situated seventeen miles from Provo, Utah, is typical of pictures taken at the Mothers' Chautauqua, held now for seventeen consecutive years.

Holiday for Mama

by Melba S. Payne

HERE'S your bus, Mama." A gray-haired professor helped his wife from the park bench and picked up her suitcase and small bedroll.

A group of us mothers had met at Pioneer Park in Provo, Utah, to board the bus which was to take us on a trip up to the girl's canyon home in the beautiful north fork of Provo Canyon. As the big bus came to a stop, we moved slowly toward it, telling good-byes and giving rehearsed reminders.

Some small fry were at the park, too, tugging away at the bundles and trying to be of some help to Mama; for Mama was going on a holiday and would be gone nearly four whole days!

Finally we all climbed aboard and were waved away. We were a bit excited and happy at the prospect of staying together and of being relieved of household cares for a few magic days.

This affair for mothers is held each August in the girl's canyon home after the girls of the different wards have had their outings. The same house mother, the same cook, in fact, the complete staff stay another week to serve the mothers.

This rustic canyon home is spacious, yet homey. It is situated seventeen miles from Provo and is snuggled among the beautiful Wasatch Mountains. The scenery there is awe-inspiring. The home was built in 1928, the result of the foresight and planning of a hard working MIA stake presidency. How it was built and furnished by loyal citizens is another story; but inspiration and a profound love for their fellow men were the qualities that spurred them on.

In 1937 Elizabeth Souter, president of the YWMIA of Utah Stake (which then comprised Provo and Orem), conceived the idea of giving the mothers of the stake a chance to have

a brief vacation at the girls' home. "Let's have a mother's Chautauqua," she told her officers, who approved her idea and the title. Together they decided to make it an annual affair. Last summer between seventy-five and eighty mothers attended.

We left Provo on a hot August afternoon and were soon transported into the cool canyon air. Another bus had preceded us, so when we arrived at the home, we met more friends. "Hello, there," and "I'm so glad you could come," were words we could hear all over the place.

We picked out our belongings and lugged them through the main hall and upstairs to the big H-shaped bedroom. There were beds all along the walls. We picked out an unmade one and got busy. After we had tidied our own little niche (there were two of us to a bed) we went downstairs to the washroom to freshen

(Concluded on page 606)
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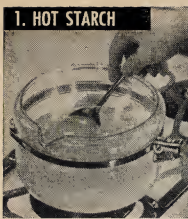
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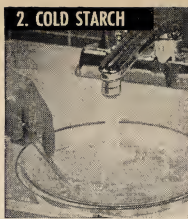
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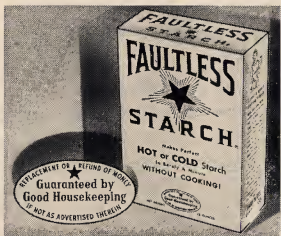
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Your Question

(Concluded from page 559)

Jesus had no father of the flesh, that is who was mortal and subject to death. Our Eternal Father to whom we pray is the Father of the body of Jesus Christ and from his Father he inherited life and death was always subject to him. He had the power to lay down his life, because he was the Son of Mary who was like us, mortal, and he had the power to take up his life up again for that power was in him. In his teachings to the Jews and his disciples he frequently told them of this power and of his mission. On one occasion he said:

"For as the Father hath life in himself; so hath he given to the Son to have life in himself;

"And hath given him authority to execute judgment also, because he is the Son of man [God]." (John 5:26-27.)

"Therefore doth my Father love me, because I lay down my life, that I might take it again.

"No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." (*Ibid.*, 10:17-18.)

I hope I have made this matter clear to all teachers of Primary children, for they must have the correct understanding of the doctrine of the resurrection, and how we became redeemed through the shedding of the blood of Jesus Christ.

These Times

(Continued from page 550)

The recent British position with regard to Europe has been, from our point of view, somewhat "isolationist." At the very hour the US has been actively involved in all western European affairs. Britain refused active participation in the Schuman Plan and in EDC, although expressing interest and co-operation. The same Churchill, who in the agonizing hours of June 1940 (with the French Navy as the prize), offered political and military union to France, has participated actively in the Council of Europe with its green "E" for a European flag, but has been more of a nationalist and less of an internationalist than some might have expected. Nationalism runs deep in Europe. The millennial dream, always a vital force in America's conscious and sub-conscious thinking, may have run around

(Continued on page 580)

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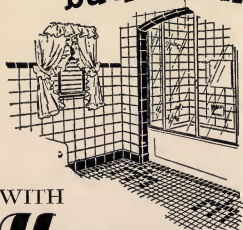
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THESE TIMES

(Continued from page 578)

on the shoals of a nationalistic vitality too subtle for our understanding.

On June 28, 1954, Sir Winston and Mr. Eisenhower issued a joint communiqué which contained a paragraph of oblique reference to the foregoing situation, especially as dramatized at the Geneva Conference of 1954. It said:

"We are both convinced that if at Geneva the French government is confronted with demands which prevent an acceptable agreement regarding Indo-China, the international situation will be seriously aggravated."

The last phrase is the key phrase. The French government was obviously confronted with demands at that very moment upon which the US and Britain had failed to agree and cooperate.

The *Atlantic* has published a statement that Mr. Dulles was ready with a timetable, early in April, before his Geneva departure, to ask Congress for permission for American troops to intervene in Indo-China (if not a declaration of war), on April 26, 1954; and, that April 28, 1954 was already set as

(Continued on page 582)

Remembrance...

Richard L. Evans

REMEMBRANCE is a mark of a thoughtful, grateful man—but sometimes it is acute and cutting, as suggested in this sentence from Shakespeare: "How sharp the point of this remembrance is!"¹ Remembrance has a sharp point for many of us—especially the remembrance of those who have given their lives that we might better live; especially the remembrance of those we have loved and lost. "How sharp the point of this remembrance is!" Remembrance is especially sharp in hours of loneliness—because of faces that are absent, because of chairs that are empty, because of places that can never quite be filled. But we could well remember that remembrance need not be a futile thing, as the cherished memories of the past soften the sharpness of the present, with the promise of the future—the promise and assurance that we may see again the faces of those we love, and know them once again as surely as once we knew them. Our days on earth pass quickly. A hundred years from now—or fifty—and much less than that for most of us—we shall all have gone where all men go, and the sharp point of remembrance is not so much a matter of wishing to bring them back as to have some assurance that where they are, there we may be also. It is no use saying that we may be indifferent to death—to death, academically, perhaps—to death at a distance—but we cannot be indifferent to death that comes close to us, to us ourselves, or to those we love. Death at a distance is one thing, but death at our very door is quite another, and death that takes from us someone we love is something else besides. And it is this that so much sharpens our remembrance and lets us know that heaven is much less than heaven could be, without those we love. No, there can be no indifference to death—not when death takes those who mean most. But when the point of such remembrance becomes too sharp, we can dull the acuteness of it by the assurance that He who gave us life and gave us our loved ones here, can give us life with our loved ones hereafter—and will, with our willingness.

¹Shakespeare, *The Tempest*, Act V, Scene 1.

"The Spoken Word"

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(Concluded from page 580)

the day for combined naval and air operations by American forces to begin in that area. We were ready to take the big stick. The British were not. As in the Korean war, the US was restrained by its British ally. For good or for evil? Some have felt the latter; that we underestimate the superb position and industrial strength of our combined resources, and that we are being forced to play the "Munich game" in Asia, which Mr. Churchill, in Europe, fought so bitterly.

Do principles operate differently in Asiatic policy, compared with European? This may well become one of the great debates and after-thoughts of recent history.

Two great questions now loom on the horizon of European affairs as summer shadows of 1954 lengthen into autumn. The first, and most important, is the future of US-British relations. The great Otto von Bismarck once remarked that the most fundamental fact in political affairs was the circumstance that

Our religion, in common with everything of which God is the Author, is a system of law and order. He has instituted laws and ordinances for the government and benefit of the children of men, to see if they would obey them and prove themselves worthy of eternal life by the law of the celestial worlds. This Holy Priesthood that we talk about is a perfect system of government. By obedience to these laws we expect to enter the celestial kingdom and to be exalted.—Brigham Young.

the people of the United States of America and of the British Empire spoke and used the same language. Through the medium of this language, of Gilbert and Sullivan, of Shakespeare, of Milton, of the common law, of Magna Charta, of the Federalist papers, of the Constitution of the United States, of the Gettysburg Address, of the King James' Version of the Holy Bible, runs a thread of civilization and of culture which requires nurture and progressive realization. It means Canada, Australia, and the islands of the sea, as well as Sussex, Kent, Kansas City, and Los Angeles. There is a greater asset here for human development, perhaps, than even Bismarck surmised. What is to be done with this circumstance in these times?

The second major question, and perhaps the hinge of the first, is what is to be the future position of the United States—for the remainder of this decade of the fifties let us say—in western

Europe? Will seeming British hesitation (or British wisdom?) at Geneva, and earlier with EDC and ECA, plus a debacle there, force such reaction in American opinion—despite Eisenhower, as to force a sort of American withdrawal, in the physical sense, from Europe? What has new technology in the field of air and combined naval-air power to do with this decision? Is Western Germany, with Britain in isolation, America in withdrawal, and France in forced retreat from her colonies, about to emerge as the arbiter

of western Europe? This may well be the consequence. Some think that, already, the United States should have shifted its attention from France to Germany as the "hub" of American policy in Europe. The Geneva Conference and the Churchill-Eisenhower meeting may well have marked such a shift. However it is unlikely that there will ever be complete withdrawal of American power and influence from Europe, so long as Britain is free, and considered in its European position, as friend and ally of the United States.

Beginning Together

Richard L. Evans

WE HAVE come again upon the month of June—a month of many marriages, a month in which many young people are beginning life together. And in their beginning together, there may be many things they need and want, and working and waiting and going without aren't always easy. Often they come from provident homes. Some have lived in comparative luxury. And a girl who comes from a provident home could make life uncomfortable for the young man she marries if she were to expect him immediately to provide all that her parents have provided after long years of working and waiting. Few people start with "everything" at once. And those who do, miss much of the genuine joy of working and planning together. Of course we expect each generation to improve upon the past, and fortunately it may not be necessary to go all the way back and begin where our parents began. But neither is it expected that young people should equal at once the pattern set by provident parents. And neither parents—nor anyone else—should encourage the idea that young people should be able to begin where others have arrived only after long effort. There is a special kind of happiness that can come with working and planning and pursuing common purposes in an understanding companionship. It isn't always easy, but it brings people closer—and a love that is solid enough to begin on a sound basis, has in it the promise of growing and maturing and becoming ever more meaningful over the years. This surely should be said: One sure way to weaken the foundations of a family, one sure way to multiply misunderstandings, is to live in a manner that is beyond our means. God grant that those who begin life together may be blessed with the wisdom of a sound sense of values—that they may be blessed with the unsurpassed happiness and all-important purpose of having and rearing a family—and may begin solidly, in a rich and understanding companionship, with a realistic awareness of a worth-while ultimate objective—and not hazard the future by tying themselves too tightly to too many unessentials.*

*Revised.

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Melchizedek

Melchizedek Priesthood Quorum and Group Projects

BENEFITS DERIVED FROM QUORUM PROJECTS

WISE Melchizedek Priesthood quorum presidencies thoroughly understand that activity, service, sacrifice, and gifts of money to the Church or to the quorum all contribute to an increased growth, greater loyalty, and more enthusiasm of the quorum members. The Master declared: "For where your treasure is, there will your heart be also," (Matt. 6:21) and so efficient quorum presidencies utilize this eternal truth by providing numerous opportunities for priesthood holders to place some of their earthly treasures and much of their united efforts into priesthood work, centered in quorum projects. Thus, unity in the quorum, high quorum morale, increased faithfulness and greater spirituality among the members, with a deeper devotion to the gospel of Jesus Christ, are the results. Since quorum and group projects have a vitalizing and spiritualizing effect on quorum members, the General Authorities of the Church urge the presidencies to formulate and supervise the carrying forward of numerous worthwhile projects designed specifically to provide activity for quorum members, and in some instances to supply quorum funds.

MELCHIZEDEK PRIESTHOOD QUORUM NON-FUND-RAISING PROJECTS

Melchizedek Priesthood quorums have been established for the definite purpose of helping every member attain a condition of well-being in body, mind, and spirit. Since every need of a brother holding the Melchizedek Priesthood is the concern of the quorum, the quorums help the Church accomplish its divine mission of perfecting the Saints, carrying the gospel message to the world, and providing for the salvation of the dead. The spirit of lofty, unselfish

brotherhood which the priesthood provides requires that quorum members individually and as groups exert their utmost in means and power to rehabilitate, spiritually and temporally, their unfortunate brothers. Since "... the rehabilitation of quorum members and their families spiritually is the primary responsibility of quorums functioning as quorums," the numerous non-fund-raising projects play a vital role in fulfilling some of the important purposes of priesthood in the Church. (*Welfare Plan . . . Handbook of Instructions*, p. 20.)

There are numerous non-fund-raising projects which could supply an almost unlimited amount of activity for quorum members, resulting in their personal development as well as in the strengthening of the quorums, if these projects were put into operation. The following eleven projects are listed as suggestions to bring to the minds of quorum presidencies and members numerous other similar ones:

First—Project of providing transportation:

For example, the non-fund-raising projects might include the providing of transportation for members of the quorum and their families, or for widows of former quorum members, to stake conferences, to quorum socials, and to ward meetings if these individuals live a considerable distance from the designated place of meeting.

Second—Project of priesthood quorum lessons:

Making of the priesthood quorum lesson material a home-reading course could constitute a good quorum project. Also, providing the teacher with maps, charts, and various teaching aids would be very worthwhile, the purpose being to make it possible for every quorum member to gain a more thorough and complete understanding of the lesson material as it pertains to the gospel plan of salvation.

Third—Project of athletic program:

Certainly the athletic program of the Melchizedek Priesthood should be included among the quorum projects. The softball program should be sponsored, and all quorum members and even non-quorum members interested given opportunity to participate.

Fourth—Project of performing ordinances:

Likewise, as was advised in the ERA last month, the quorum presidencies are to teach all of the members the proper way to perform the priesthood ordinances, such as blessing the sick and performing baptisms and confirmations. This could be a worthy project. The following instructions appear in the *Melchizedek Priesthood Handbook*, p. 86:

The Church earnestly requests that the issuance of small booklets setting forth instructions about ordinances and giving forms of suggested prayers shall be completely discontinued. Priesthood leaders will, therefore, not sponsor nor encourage their preparation or circulation. *Brethren in the various quorums should be instructed in ordinance work by their quorum presidencies under the direction of stake presidencies.*

Fifth—Project of temple work:

Genealogical and temple projects are worthy undertakings for priesthood quorums. Ofttimes some of the members, who are otherwise in good standing, have never had their wives and children sealed to them. The quorum presidency would render an invaluable service by having as a project the goal of all quorum members being sealed to their families. In fact, a number of definite projects relative to genealogical and temple work could be carried forward to good effect in the various quorums.

Sixth—Project of servicemen's program:

Special attention to the servicemen's program is a major project for every quorum. Emphasis should be laid not only on the letter writing and sending newspapers, the ERA, and magazines to quorum members who are away from home, but also on sending the Church's gospel tracts.

THE IMPROVEMENT ERA

Priesthood

Seventh—Project of measuring quorum progress:

Preparation of graphs to illustrate quorum statistics constitutes another good project. Various types of statistical materials are helpful in stimulating greater quorum and priesthood activity.

Eighth—Project of quorum history:

Writing of a quorum history would constitute a very worthy and interesting project. If every priesthood quorum in the Church would undertake that project, an invaluable contribution toward the preserving of the history of the Latter-day Saints would be made.

Ninth—Project of publicity:

Obtain newspapers and other publicity, for quorum activity should likewise be listed among the projects for every quorum. Also, pictures of quorum projects and write-ups of the same should be sent to the general priesthood committee for publication in the "Church Section" of the *Deseret News*.

Tenth—Project of rehabilitating less active quorum members:

The duty rests upon the quorum presidency and upon the quorum members to bring into activity every quorum member who is at the present time counted among the less-active ones. Various devices could be developed and used effectively by quorums to achieve this goal.

Eleventh—Project of keeping the commandments:

It should be a definite project of every priesthood quorum to endeavor to have all Melchizedek Priesthood holders keep all of God's commandments. Quorum presidencies and quorum members are encouraged to use their ingenuity in establishing and carrying forward projects which will result in the achievement of this great goal.

PROJECTS TO REHABILITATE QUORUM MEMBERS

Although it is definitely understood that by revelation it is the bishops' duty to care for the poor in the Church, the priesthood quorums must look at the needy quorum members as their continuing problem until their temporal needs and spiritual

needs are supplied. Priesthood quorums during the past have carried forward numerous projects to help rehabilitate quorum members and much opportunity along this line will present itself to priesthood quorums in the future. Rehabilitation activities such as the following have been carried forward by priesthood quorums in various places throughout the Church, as listed in the *Welfare Plan . . . Handbook of Instructions*, pp. 20-21:

1. Placing quorum members and members of their families in permanent jobs. In some instances through trade school training, apprenticeships, and in other ways, quorums have assisted their quorum members to qualify themselves for better jobs.
2. Assisting quorum members and their families to get established in businesses of their own, such as:
 - a. Farming, fruit growing, chicken raising, and kindred pursuits.
 - b. Barbering, tailoring, hair dressing, and other service trades.
 - c. Printing, sawmill operating, etc. The field is limitless.
3. Assisting quorum members and their families to obtain homes, by:
 - a. Making them loans or guaranteeing loans for them—in some cases contributing funds.
 - b. Doing the actual construction work in building them homes.
 - c. In some cases quorums have permitted quorum members and their families to live in homes which the quorum has acquired through purchase or otherwise, the ownership of which remains in the quorum.

PRIESTHOOD QUORUMS AND CHURCH WELFARE PROJECTS

The First Presidency of the Church have made it definitely clear that priesthood members and priesthood quorums should co-operate with the bishop in the Church welfare program by supporting this program in all respects and by responding to the call of the bishop to contribute towards or work on welfare projects. The following pertinent statement appears in the foreword of the *Welfare Plan . . . Handbook of Instructions*:

The care of the poor is by revelation made the duty of the bishop, and every member of the ward is subject to call by the bishop to assist in this work. He may request Melchizedek Priesthood quorums to help;

he may call upon Aaronic Priesthood quorums to work; but primarily he works through individual ward members, for over all of them he has jurisdiction for this purpose. He may likewise call upon ward or auxiliary organizations for appropriate help.

Another significant statement from the handbook (p. 22) is hereby quoted:

Priesthood quorums and their members may and should assist the bishop in the production of materials for the use of the bishops in carrying out their storehouse program. In meeting this responsibility the bishop has the right to call on all members of the ward, including high priests, seventies, elders, priests, teachers, and deacons. None is exempt. He may ask them to help him produce. They are not beyond the bishop's jurisdiction at all when it comes to the care of the poor. Priesthood quorums, so far as the welfare work is concerned, are to help the bishop in this matter of production. They should respond to that call for help just as they should respond to a call to teach on a block or to administer to the sick.

MELCHIZEDEK PRIESTHOOD FUND-RAISING QUORUM PROJECTS

In addition to assisting with the welfare program, it is advisable for all Melchizedek Priesthood quorums throughout the Church to carry forward quorum projects designed specifically to provide quorum funds. These projects are to be supervised by the quorum presidencies. In fact, a healthy, flourishing Melchizedek Priesthood quorum will carry forward successfully its fund-raising project or projects. The following instructions appear in the *Melchizedek Priesthood Handbook*, p. 79:

In addition to assisting in the Bishop's Storehouse Program, priesthood quorums may establish projects for the purpose of raising funds with which to carry on their rehabilitation work and to carry on quorum administrative and ecclesiastical work such as maintaining missionaries in the field. Such projects will help build up priesthood quorums. But these are aside from the Bishop's Storehouse Program through which the bishop performs his welfare functions for which the Welfare Program was inaugurated.

In all cases priesthood quorum welfare activities are to be correlated with the Bishop's Storehouse Program. The point of contact is the weekly ward welfare committee.

(Concluded on page 602)



The Presiding

Senior Members

Work of Group Adviser Is Blessed Calling

THE CALLING of a group adviser for senior members of the Aaronic Priesthood is that of inspirer, motivator, confidant, and friend. To succeed, he must needs be a superior salesman, teacher, diplomat, student of human nature, counselor.

His stock in trade is the gospel of Jesus Christ and his clientele are the sons of God. With each visit he makes, there may hang in the balance the salvation and exaltation of men, women, and children. Upon the group adviser may depend the happiness and joy of the senior members he is sent to encourage and help, as well as the scores who may be blessed by their ministrations through renewed activity in the Lord's kingdom.

Each contact he makes with senior members should be preceded by careful, deliberate, prayerful planning. Each man assigned to him is worth all the time, persistence, and effort it takes to win his loyalty to the Church and to the true purposes of life. The calling of a group adviser is a blessed one.

HUMBOLDT (NEVADA) STAKE FETES AARONIC PRIESTHOOD MEMBERS

These bearers of the Aaronic Priesthood and their parents from the wards and branches of the Humboldt (Nevada) Stake were recent guests in a social which really found its mark in the hearts of all who attended.

Some had to travel approximately 150 miles, each way, to attend the social.

The stake presidency presented James Lane, a priest; Joseph Turner, a teacher; and Le Roy Elliott, a deacon, with a gold watch each for leading the stake in Aaronic Priesthood activities for 1953.

Aaronic Priesthood Under 21

Multiple Leadership Appointments Always a Threat to Efficiency

WE ARE becoming increasingly alarmed over the fact that, in many instances, our Aaronic Priesthood leaders, on both the stake and ward levels, are being appointed to one or more positions in addition to their work in the Aaronic Priesthood program.

Of course, we understand that, in very small wards and in branches, this may be necessary to some extent. But these instances are not the cause for our alarm. This practice is much too general in our larger wards and in stakes.

We feel that all members of stake committees for Aaronic Priesthood under 21 should be left free from any other major assignments. The chair-

man, for instance, has responsibilities in the Aaronic Priesthood program which require all of his available time for Church work. Therefore, when he is assigned other major responsibilities, it will always be at the expense of the Aaronic Priesthood work. This is also true of his associates on the stake committee.

The secretary of the ward committee and the quorum advisers have sufficient responsibilities to require their full time available for Church work if they perform their duties as outlined.

We know of no practice which more seriously impedes our progress than to overload our Aaronic Priesthood leaders with other responsibilities.

Stake committees having difficulties along this line will do well to discuss this matter with the stake presidency in an effort to have a strong committee left free to promote the Aaronic Priesthood program without conflicting assignments.

We urge bishoprics to give this matter their serious consideration as well.

This is a project which we recommend to be developed and followed until the problem has been solved wherever it exists.

AARONIC PRIESTHOOD AWARD RECORDS CLIMBING HIGHER

	To July 1 1954	Total for 1953
Stake Awards	10	5
Ward Awards	344	266
Individual Awards	17,306	15,183
100% Seals	1,660	1,163



PALMYRA (UTAH) STAKE SUMMER OUTING ATTRACTED A LARGE PERCENTAGE OF THE TOTAL AARONIC PRIESTHOOD ENROLMENT

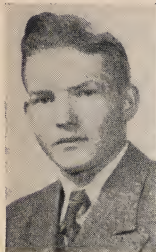


Bishopric's Page

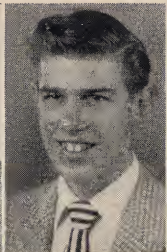


Prepared by Lee A. Palmer

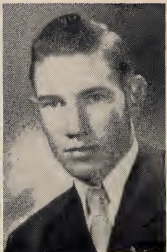
INDIVIDUAL AARONIC PRIESTHOOD AWARD EARNED EACH YEAR FROM DEACON TO ELDER



Gary Shawcroft



John M. Coomans



Elwin R. Merrett



Ronald J. Mackley



Cecil J. Briggs

WE PROUDLY present the challenging records of these five young men, now elders, who earned the individual Aaronic Priesthood award for each of the seven years from the time they were ordained deacons until they were recently ordained elders in the Melchizedek Priesthood.

We pay special tribute to John M. Coomans, Waterloo Ward, Wells (Utah) Stake, and to Gary Shawcroft, La Jara Ward, San Luis (Colorado) Stake, who maintained a one hundred percent attendance record at priesthood and sacrament meeting for the full seven years. Elwin R. Merrett, Afton South Ward, Star Valley (Wyoming) Stake, maintained the same record of attendance for five of the seven years.

Ronald J. Mackley is a member of the Bonneville Ward, East Provo (Utah) Stake, and Cecil J. Briggs is a member of the Nephi First Ward, Juab (Utah) Stake.

Activity Charts to Be Kept by Advisers

The Aaronic Priesthood activity charts introduced at the beginning of the year have received Church-wide acclaim among our leaders. We are gratified.

One suggestion—we feel that the quorum adviser should keep the chart up-to-date as directed by the secretary of the ward committee.

Charts which are now in use suggest that the secretary keep the charts current. The secretary is still held responsible, but the quorum adviser should perform the work of transferring individual activity records from the roll book to the chart immediately following the priesthood meeting each week.

Priesthood Bearers Should Have Study Courses

There is considerable lag in the sale of study courses for deacons, teachers, and priests under 21.

It is recommended that all bearers of the Aaronic Priesthood under 21 purchase their respective quorum manual each year. Young men often pride

themselves in having a complete set of their study courses for the seven years they are in the Aaronic Priesthood quorums.

Manuals are sold at cost for twenty-five cents each, postpaid.

The 1954 manuals contain a complete list of the requirements of the Individual Aaronic Priesthood Award with a full explanation thereof.

Priests Ordained Elders May Win Awards

Where a priest is ordained an elder during the year, he may qualify for the Individual Aaronic Priesthood Award, provided his record, while a priest, filled the minimum requirements when averaged for twelve months. Therefore, if he is ordained before October 1, he cannot qualify for the award. If he is ordained after October 1, he may qualify if his record from January 1 to the time of his ordination meets the minimum requirements when averaged across the twelve months of the calendar year.

When a priest qualifies under the conditions set forth above, the award will be issued to him as a priest even though he is an elder as of December 31.

Ward Teaching

Leaders Should Not Overlook Value of Encouragement

THE VALUE of deserved commendation for work well done is sometimes overlooked by leaders in the ward teaching program. While we have a right to expect conscientious performance, we have no reason to neglect being courteous by failing to express appreciation. There is an old proverb that says, "Gratitude is the least of virtues, but ingratitude the worst of vices." Giving honest praise costs nothing, but dissatisfaction may be the price we pay for the lack of it.

A kindly word inspires people to higher endeavor. A gracious expression of thanks often transforms the attitude of those who are on the verge of discouragement. The conscientious ward teacher who is the recipient of periodic approval from his leaders is more likely to remain steadfast in his devotion to duty.

Cultivating the habit of encouraging our associates in a sincere and genuine manner immeasurably increases the possibilities of success in the ward teaching program.

Leaders on all levels should manifest their appreciation for the efforts of those working under their supervision and direction. Beginning with stake presidencies and filtering down through stake committees, bishoprics, division supervisors, and senior companions, each unit should be careful to express appreciation for work well done without appearing to overdo it.

KALEIDOSCOPE

(Continued from page 569)

tend Marie if only we had a dear little baby!"

She began to cry in a thin, childish treble of partially controlled weeping. Kneeling, Paul cradled her head against his shoulder. "Father's big girl mustn't cry," he crooned. "You must be happy in the place God gave you in life. Someone must be the youngest in the family, just as someone must be the oldest. Now go play with the baby."

PAUL watched Rhoda pass the well and disappear around the new stone house. "Someone," he had said, "must be the youngest in the family, just as someone must be the oldest." The words evoked the memory of Hiram, his eldest, whose earthly body had rested in Nauvoo since 1846 and of a second little grave beside the Green River. Then William, their firstborn of this new land, had thrived beneath their care.

William, Henrietta, Heber, Annie, and Joseph: each had brought the special problems of a special individuality, but Rhoda's unfolding aroused the most frequent apprehensions in his mind.

Well, this wasn't planting corn! So, with a minimum of motion he proceeded up the row. Whacking a pocket, dropping the hard kernels, pushing the soil back with one firm pat of the hoe, taking one step forward—this was merely a slower method of stepping off land. And while doing so he could dream of exciting things he had done. Indeed, it was a dull occupation for one who had piloted a steamboat on the Mississippi, yet from the first there had been a healthy fascination in doing it. How many years he had planted small garden patches, now alone and again with one talkative child or sometimes two, learning to pop the corn into the ground!

The planting finished, Paul stopped at the well for a drink. He noticed the artificial bird's nests Rhoda had molded painstakingly from mud and grass in her little wooden bowl and set under each corner of the well-roof to invite occupation. More were drying on the well-curb.

Paul had a worried smile for this reminder of how Rhoda set her heart on the impossible. When he had

said that he doubted the cleanliness of enticing birds to nest under the well-roof, Lydia remarked that it was all right, as no birds would accept nests made by people anyway. Rhoda had been polite, but insistent, finally commenting, "Maybe some kind of bird Mama doesn't know about will lay eggs in my nests."

Oh, well, he reflected, going on to the house, her interest in nest-making was flagging a little.

Washing up in the kitchen, Paul heard Lydia and fifteen-year-old Annie talking with a neighbor in the parlor. "Yes," Lydia admitted, "Heber is young to be on a mission. But once boys get married without going, as William did, it's harder to get off. That's how it went with Henrietta's husband, although his family always wanted him to go."

"Your youngest boy's a big help, I notice," said Sister Andrews, as Paul entered the parlor.

He had scarcely exchanged greetings and expressed agreement with the conversation in progress, when Rhoda rushed into the room, a flashing-eyed, panting example of a child both seen and heard.

"Father! Father!" she cried. "Emmy said she would sell little Marie for a gold dollar! Hurry, hurry, Father! You'll let me get her, won't you?"

Searching for a wise answer, Paul drew the excited child to his knee. "Sister Sawyer was joking, Rhoda," he said soothingly. "Mothers don't sell their babies."

"She said to bring one gold dollar, and she'd give me the baby today!" persisted Rhoda.

"Land sakes, child!" exclaimed Sister Andrews. "Emma is only fooling! Everybody knows there's no such thing as a gold dollar!"

"That's what Emmy thinks," said Paul. "Yes, there are gold dollars, and Lydia has one among her keepsakes. But Sister Sawyer would never give you her baby for it."

"Oh, yes, she would, Father! You don't know how serious she was! She said money was scarcer than hen's teeth, and gold was better than silver. So if Mama will give me her gold dollar, I can go get little Marie."

"Well, before I'd be such a silly—" said Annie, her gray eyes cool with lately gained maturity.

"Emmy means it!" insisted Rhoda,

near tears. "Nobody knows that she means it but me!"

"I believe it's best to let Rhoda see for herself, Lydia," said Paul.

"Taking part in light-minded nonsense about separating a mother and her baby doesn't seem right to me," Lydia stated. Knowing she was remembering the loss of her own two little ones increased Paul's annoyance at Emmy. Trifling with Rhoda's desire for a baby was unkind!

"They both need this lesson," Paul said. "Emmy used something she thought Rhoda didn't know to trifle with the child's affections. Now, if you'll let me have the gold dollar, Lydia, I'll make use of something Emmy doesn't know to trifle a bit with hers!"

"Well, if you think it will help—" Lydia conceded.

"Annie shall go with you, Rhoda," continued Paul, "to show Emmy we mean it. Tell her your mother and I will be most happy to have the baby and offer her the gold dollar."

A quiet ecstasy possessed Rhoda. Her smile cut at Paul's heart when she turned in the doorway to say, "Oh, thank you, Father." Then they left him dreading their return.

Before long they were back. Rhoda's dark eyes burned in the pallor of her tense little face. "Here's your dollar, Mama," she said stiffly. "Emmy wasn't telling the truth about selling the baby." Tears shone on her long lashes, but she was not actually crying.

"When Sister Sawyer finally understood that you and Mama really wanted the baby, and when she saw it was a gold dollar, she bawled like a baby," said Annie. "She said anybody should know she was just fooling because Rhoda sets such store by Marie. And she just blubbered!"

"She was real serious when she first said she'd sell her," contended Rhoda. "And little Marie tried to pat-a-cake. She can't quite do it, but she just tries!" The memory brought her tears, and she buried her face on Lydia's shoulder.

"There, there, Honey," said Lydia. "You're no worse off than you were before. You can still play with the baby."

"I don't want to now!"

Lydia's worried glance met Paul's.

THE IMPROVEMENT ERA

"The child will make herself sick," she said.

"She might be better off outside helping me," Paul suggested. "We'll need some fresh water for supper, Rhoda. Let's go after it."

Lydia wiped Rhoda's eyes, and Paul led the child away.

"I was sure Emmy meant it," said Rhoda.

"People can look like they do," Paul replied. "You mustn't be so upset. She was just having a little joke."

"It wasn't a thing to joke about." Rhoda's lips quivered.

"We must learn that there isn't anything that some people won't joke about. We mustn't get upset over their fooling."

"Emmy got very upset when you and Mama really wanted Marie."

"She thought we were too old and had too many children to want another baby," Paul said, smiling faintly.

"You do, don't you, Father?" Rhoda insisted.

Paul sobered. "If one of my children needed to bring a baby home to live, you would see how much I'd love it," he said. "Let's get the water. Sister Andrews has gone, and I hear Mama and Annie clattering the kettles. We'll soon have supper."

"I don't think I want any," said Rhoda, but she followed him.

AFTER supper Paul sat outside reading, while Lydia's knitting needles clicked steadily. Rhoda was sitting alone in the lengthening shadow of the well. Sometimes she snapped one of her mud birds' nests in two absentmindedly.

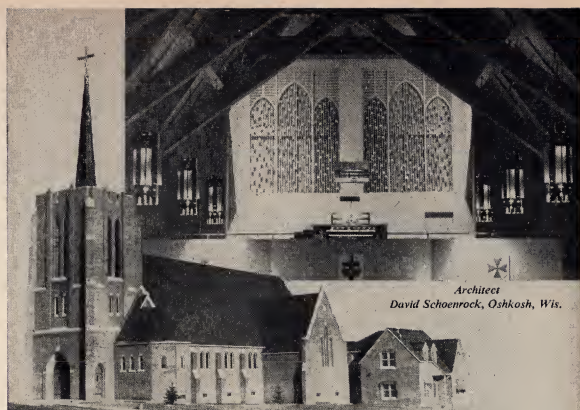
The soft crunch of a buggy's wheels turning in at the gate took their attention, and the next instant Henrietta appeared, driving competently, although little Robert sat on her lap. Paul tied the horses, while Lydia reached for the baby, whose twinkling blue eyes smiled as he came to her willingly.

"He's a featherweight, Etta, but such a sweet disposition!" exclaimed Lydia.

"I'm sure he's healthy, Mother," said Henrietta anxiously, tucking back a tendril of her brown hair. "John's coming," she added, laughter lighting her clear gray eyes. "He's having one of his interesting struggles with your gate, Father."

(Continued on following page)

AUGUST 1954



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KALEIDOSCOPE

(Continued from preceding page)

"He always could get it open," Paul laughed, "but a city man can't be expected to know how to shut a gate."

"Something wonderful has happened!" exclaimed Henrietta. "John has a call on a mission to Scandinavia, and Father Hansen will run the butcher shop alone and pay John's expenses if Robert and I may stay here. I'll help pick peaches," she finished earnestly.

"Never mind the work, Henrietta," said Paul. "We'll enjoy having you. And the baby," he added, noticing Rhoda's slow approach, "may be what we need most right now."

"You little thought I'd bring Etta back to you so soon, did you, sir?" inquired John, joining them.

"I warn you I'd be riled up if you did it for anything but a mission," replied Paul.

"Come inside," urged Lydia, "it's chilly for the baby."

Your marriage . . .

Richard L. Evans

FOR you who have already made your marriage, there is simply this to be said: Make your marriage work. In marriage there is no ready-made formula for success. It requires character and consideration, honor and understanding, faith and forbearance. No two people were ever alike enough to avoid adjustments altogether. And no two people were ever able to make one another over altogether. Once a marriage is made, make it work. Make a home. Rear a family. Find your happiness in what you have, and in times of trouble look not to see how the ties can be severed, but how they can be saved. And now as to you who are not yet married, to you who may not be until another June, another year, or another time far future: Because marriage so completely and so permanently affects the lives of all concerned—the lives of the living, the lives of those yet unborn, the lives of children, of loved ones, and of society itself—in this one step one could hardly look too far ahead—at the lasting kind of likenesses—at the deeper kind of differences. The ideals we have in our hearts, the principles by which we move and make decisions, the convictions and concepts we have concerning life, the very grain of our belief, so affects our sense of values, our choices, our very peace and purpose, that, in the constant closeness of living life together, every act and every utterance could either smooth the course of life, or go against the grain. Every standard and every conviction could either combine in common purpose or be opposed in endless argument—an argument of the very soul inside. And with the prospect of a whole life to be lived, of children to be reared, a family to be taught, friends to be chosen, and with endless everlasting considerations even beyond those that we can now foresee, it would be folly to forget disparity of ideals and basic belief. Again to you who have made your marriage: Make it work. Let petty differences be set aside. But to you whose marriages are unmade: consider soberly the deeper lasting differences and the longer everlasting values.

"The Spoken Word" FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING
SYSTEM, JUNE 13, 1954

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THE IMPROVEMENT ERA

"We can't stay," said John. "It's a long drive home, and the horses have worked all day."

"Well, at least have some milk and cookies," Lydia insisted, and John relented in a slightly rueful manner.

"You must see what Robert knows!" exclaimed Henrietta, putting him through the familiar paces of so-big and pat-a-cake. Rhoda watched, though without enthusiasm. But when Henrietta introduced a routine of her own invention called "Pat-mama-on-the-cheek," the child slipped nearer, finally asking crisply, "Would he do that for me?"

"I don't know," said Henrietta. "Try and see."

Rhoda's coaxing, coupled with her assistance in guiding his hand to her cheek, was partially successful.

"He might do the other things better," said Henrietta, and after reluctantly abandoning the cheek patting, Rhoda found this was true.

Watching them, Paul hoped that little Robert would fulfil Rhoda's wish for a baby. Everything might be all right now, unless she should become so fond of him that the inevitable parting at the mission's close would prove upsetting.

Too soon John was insisting on leaving. When everyone had given up waving and started for the house, Paul remained to close the gate. Rhoda waited for him.

"Will it be long before they come here to live?" she asked.

"Not very, I expect," Paul said. He gave the gate a final tug. "You'll find little Robert will make you much happier than Baby Marie did," he added.

"Well—" Rhoda considered, "Robert isn't quite as pretty as Baby Marie, nor as soft and cuddly." Her upward glance was solemn. "But his little blue eyes do really twinkle, and he knows more things."

"He's a little older than Baby Marie," admitted Paul, "and I think he's uncommonly bright as well."

"And he'll stay until I'm ten," conceded Rhoda. She was silent for a few steps.

She really had made strides today, Paul reflected, to accept the joy of Robert's coming, yet admit that he must leave.

"You know, Father," Rhoda stated sagely, "if William goes on a mission and leaves Sarah with us after John comes back, and if Annie gets mar-

(Concluded on following page)



What's Your Goal

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Kaleidoscope

(Concluded from preceding page)

ried and her husband goes, and if
Joseph grows up and gets married
and leaves his wife and baby with
us after that, we could go on like this
clear until I'm grown up!"

"So we could, Rhoda," Paul's tone
was half amused, half startled. "So
we could!"

After all, he thought, her idea was
not beyond the realm of possibility.
Everyday life, like the view in the
kaleidoscope, was made up of the
same bright bits of color, ever arrang-
ing themselves into new and dazzling
patterns.

Snowflake-Mesa Girls' Home

(Concluded from page 575)

cabin. The next year plans include
having the wards join together to
build additional units.

The lodge faces west, and the en-
tire area is surrounded by stately
pines that lend their atmosphere of
serenity and good will.

From June 16 to August 20 the
camp is used exclusively for the girls
summer camping program. During
the other ten months, it will be avail-
able for Boy Scouts, priesthood quo-
rums, and other auxiliary organiza-
tions.

The open house was held in June,
with both the Mesa and Snowflake
stakes participating. A committee ap-
pointed by Presidents Ellsworth and
Smith and chaired by H. A. Hend-
rickson will direct the affairs of the
summer program, securing adequate
personnel to supervise and operate
the lodge.

When General President Bertha S.
Reeder of the YWMA, with the others
of the general boards, visited the
lodge, she was proud of the stakes'
achievements and offered sugges-
tions to better the MIA summer
program. The enthusiastic endorse-
ment of the general boards was much
appreciated.

The congenial spirit and co-opera-
tion of the Mesa and Snowflake stakes
have made this project a delightful
experience. Much credit is due to the
stake presidencies, the stake superin-
tendencies, and the stake presidencies,
as well as the bishops and ward MIA
workers for their co-operation.

THE IMPROVEMENT ERA

Handearts Westward

(Continued from page 565)

at least have reached Fort Bridger. Quick planning had to be made.

Coming over to David and Elliot's wagon, the captain of the relief party spoke, "We're sending two men ahead to go with as much speed as possible to let the stranded companies know that aid is near.

"Let me be one of them, Captain," David offered eagerly.

"No, my boy, the ones who go must know the trail from A to Izzard. We've already asked Joseph A. Young and Cyrus Wheelock."

After they started on their way, Captain Grant said, "During this lull in the weather we'll press on with as much speed as possible—with all we have in us. We will try to reach the divide between the Green and Wind rivers before it storms again."

"It's a lull all right," observed Charles Decker, "but do you see those clouds forming in the north?"

As he spoke they were hardly perceptible, but by the time the teams traveled forty miles, winter had broken loose in all its fury.

"Double up teams and go to it or we'll never cross the Continental Divide!" came the shouted orders all along the line of vehicles.

"Look at Reddick's team! It's down!" Elliot called out excitedly. In a moment he and David were out of their wagon and trying to help the horse to its feet to no avail. It was completely exhausted.

"Go on and leave me with just enough food for a couple of days," urged Reddick Alred. "With rest, my horse will be all right, and I'll continue on my way."

As they hesitated, he cried out, "Too many lives are at stake. Hurry, no time can be lost."

There was nothing they could do but comply. With each mile traveled, genuine alarm filled their hearts as they thought of the companies ahead. At South Pass they could hardly make it downhill. By the time the Sweetwater was reached, men and beasts were too worn out to go on. It was decided to make camp.

"David, look! Coming down that hill." Transfixed, they stood in their tracks.

"Probably Joseph Young and Cyrus Wheelock unable to go on."

"It's Captain Willie and Joseph

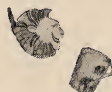
(Continued on following page)

AUGUST 1954

especially for your

Children

- menus
- china
- prices



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Logan, Utah

HANDCARTS WESTWARD

(Continued from preceding page)

Elder, as I live and breathe," George Grant spoke as though offering a prayer of thanksgiving.

The two arrivals were in dire straits, frostbitten, starving, and near collapse. Captain Willie had burlap wrapped about his feet and legs. Huskily he spoke, "The company is east of Rocky Ridge, in a freezing, starving condition. If help doesn't come immediately, they will perish!"

David and the others jumped from their wagons and seizing shovels began sending banks of snow to the right and the left in order to proceed.

Meanwhile at the Sweetwater River, when the blizzard subsided, faces came peering out from under tent covers. Jeanie Garson called out, "Now the storm is over we can have the party Pamela promised us."

"A party of all things!" her mother said. "Who but Pamela would think of a party now? True, President Young advocated amusements when things went wrong, but surely not now with death hovering near."

The overwrought expressions of the children's faces had been espe-

cially disturbing to Pamela. But they had developed a certain docility of manner which was more troubling. Something had to be done to arouse them to some interest, some enthusiasm, so the idea of the party was born in Pamela's mind.

When the children had gathered around the cheery fire which Allan and others of the larger boys had built, Pamela came out with a handful of gaily colored calico scraps for ribbons.

"Now before the party we must all have our hair combed. How would you like that?"

"Fine," came the answer in unison. After matching the "ribbons" with the girls' complexions, they all admired the effect. The boys were getting impatient and called out, "Let's play 'Bear over the Mountain.'"

After this game another was started, but Jeanie sank in the snow, "It's fun, but I'm so tired." They helped her to the wagon.

There was no urging to continue, so Pamela called them around the fire and said, "Now for refreshments,

for what is a party without a lunch?" Her mother had boiled some ginger roots, and she poured the warm liquid into cups. A piece around of "jerked beef" and a few rose berries completed the repast. Never had any party refreshment tasted better.

Wagon grease had long since been used up, and now the company was using wolf tallow and even soap. This caused a perceptible slowing up of the vehicles. Handcarts were pulled slowly through the snow, and little Jeanie grew more and more weary. One night an attack of croup snuffed out her life, and she was laid to rest in the frozen ground.

A wind came up suddenly and blew away more of the handcart covers and tents. This was followed by a snowstorm which lasted all one day.

Managing the trip pretty well until the first snowfall, Mrs. Brownlee felt all of her old ailments coming back, with more added, and shortly her spirit took flight.

"Death's hostages to a glorious future!" Brigham Young had said.

And if ye die before your journey's through
Happy day, all is well!

for that "new car power!"



A mission was assigned to Pamela, similar to the one Ann Malin was performing in the Martin company. She was to help keep track of all the children whose parents were indisposed or had gone beyond the reach of earthly troubles.

Through it all, however, there were valiant hearts.

"This plight is nothing to what we went through when the Prophet was martyred," Captain Willie spoke thoughtfully.

And Millen Atwood added, "Joseph used to say, 'Better to die facing the west than at the hands of the mobocrats!'"

With these timely reminders, backs were straightened, and faces shone with expressions of endurance instead of self-pity.

The captain gave advice, "Keep as cheerful as possible, for worry saps strength. Above all things, keep a prayer in your hearts and on your lips every waking moment. Be reminded that God is still in his heaven and walking with us are his angels, ministering to us by day and by night. If it were not so, we all would be sleeping under the snow."

Strangely enough, faith grew stronger as conditions became worse. Eyes that grew bleak and sunken retained the light of indomitable courage, courage born of faith that would not falter. Pamela felt an engulfing, overwhelming dizziness creeping through her, but she would not betray the trust these people had in her, and not once did she waver in the routine of desperate tasks. Besides quoting pithy sayings of Brigham Young, these stalwarts composed their own epigrams:

"If we run out of food, we'll march on grit!"

"It doesn't matter, the terrible things that happen to us, if inside we face them unflinchingly!"

"If out of the stuff of human beings, we can still have hope and faith, what matters all else!"

They believed that a ghastly conflict was going on between the powers of heaven and hell. Satan was assuredly working overtime. Had the Heavenly Father not said in Holy Writ that if his children called upon his name he would surely answer? So in all the faith they could muster, the prayers continued with fervor.

"Our Father which art in heaven.
... give us this day our daily bread.
... Thine be the glory!"

(To be continued)

AUGUST 1954



Filter Queen

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Today's Family—

IRIS PARKER
Editor

Florence B. Pinnock Finds Cooking Relaxing

PETITE, sparkly-eyed Florence Pinnock serves delicious food, always beautifully, and as if it were a great joy to do so. And that genuine enjoyment seems to be the secret of her charm in anything she undertakes—her general board work, her role as a wife and mother, being a friend to a great number of people.

But getting back to Sister Pinnock in the kitchen, she says, "I just plain like to cook. Perhaps that's why it comes easy. It relaxes me. Other women pick up their sewing, but I go out to the kitchen and stir up something. I can come in just as tired as can be and experiment with a new recipe and feel all pepped up." Now that her son Hugh is on a mission, she is not called upon to turn out quite so many super-hearty meals (such as the time she served supper to forty members of a high school football team), but her husband, Lawrence, and her teen-age children, Kathleen and Roger, like and appreciate good food.

Mrs. Pinnock, a home economist by profession, having done home service work and conducted foods programs on the radio, and now occasionally teaching a class at the University of Utah, has some worthwhile ideas on meal preparation to share with us.

She does not believe that a meal should be a hit-and-miss affair, ever. To avoid such a plight needs a little planning. The extra time spent in this preparation will save hours of work, and the meal will be much more enjoyable from every standpoint.

Texture is important to Sister Pinnock in her meals, as well as flavor and color. "Most of us like to eat," she says, "but I can enjoy it so much more when I have something crisp or crunchy to eat along with smooth, bland foods."

She thinks it is wicked to waste food. She was taught that when she was a little girl during World War I. She says she has learned to use good recipes and to follow them to the eighth of a teaspoonful, and she has very few failures.

Next to keeping her family happy and well-nourished, Florence Pinnock's chief interest is in the Church. She has worked in many auxiliary organizations, but her great love has been the MIA, and the Gleaners hold a special spot in her heart because for many years she has been on the Gleaner committee of the general board and her originality, imagination, and inspiration have brought about many of the worth-while innovations in the M Men-Gleaner program.

The nicest part of summer, to Florence Pinnock, is sharing mealtime with her friends. Summer cooking, in her opinion, should be quick and easy. Planning ahead is the secret. She is enthusiastic about a Summer Freezer Party, so how about having one, as they do at the Pinnocks, and let everyone help with the work. Here is one of Florence's easy menus and her recipes:

Easy Barbecue Beef or Tunaburgers
Mixed Vegetable Salad with a special
French Dressing
Corn on the Cob
Lemon Ice Cream

Barbecue Beef

2 pounds ground beef
2 large onions chopped
1 tablespoon flour
Salt and pepper
2 cups catsup
2 cups water

1 bay leaf
1 teaspoon curry powder (if you like it)
2 tablespoons Worcestershire sauce

Brown the meat and the onions. Add other ingredients and simmer about one hour. Chill and skim off any fat. Heat again slowly, stirring occasionally. Serve on buns.

Tunaburgers

1/4 pound grated American cheese
3 hard-cooked eggs, chopped fine
1 can tuna, drained
2 tablespoons chopped green pepper
2 tablespoons chopped onion
2 tablespoons chopped stuffed olives
2 tablespoons chopped sweet pickles
1/2 cup mayonnaise

Combine ingredients lightly. Spread on ten buttered hot dog rolls and wrap each roll separately in aluminum foil. They can be chilled in the refrigerator all day, or baked immediately at 250° F. for thirty minutes.

Special French Dressing

1 cup salad oil
1/2 cup vinegar
Juice of one lemon
2/3 cup catsup with ground chili peppers (plain catsup may be used)
1 small grated onion
1/3 cup sugar
1 teaspoon paprika
Salt to taste
Clove of garlic or a little garlic salt

Mix and shake well and let stand.

Lemon Ice Cream

3 quarts milk
6 cups sugar
1 cup and 2 tablespoons fresh lemon juice



Florence B. Pinnock

Know Your LDS Cooks

1½ cups table cream
2 teaspoons lemon extract
½ teaspoon salt

Mix and chill and freeze in six-quart freezer. This recipe may seem out of proportion, but try it. "It is the smoothest ice cream you can imagine," says Sister Pinnock.

WHILE she was checking recipes for a *Deseret News* contest, Mrs. Pinnock said she ran across a very good recipe for old-fashioned whole wheat bread and she thought we might like it. The recipe is quick and easy and sure.

Whole Wheat Bread

1 yeast cake
⅓ cup lukewarm water
1 tablespoon shortening
1 tablespoon honey
1 tablespoon molasses
1 tablespoon salt
3 cups scalded milk
6 cups whole wheat flour

Soften the yeast in the water. Melt shortening and combine with honey, molasses, salt, and scalded milk. Cool to lukewarm and combine with the yeast mixture. Add the flour, enough to make a soft dough, and knead thoroughly, using extra flour if needed. Shape into two loaves and place in greased loaf pans. Let rise to not quite double in bulk and bake at 350° F. for one hour and ten minutes.

HANDY HINTS

Payment for Handy Hints used will be one dollar upon publication. In the event that two with the same idea are submitted, the one postmarked earlier will receive the dollar. None of the ideas can be returned, but each will receive careful consideration.

If you like potato salad but do not like raw onion, take a peeled onion and boil it in the water with the potatoes. This gives the potato salad an onion flavor.—R.S.M., Georgetown, Idaho.

A small paintbrush dipped in furniture polish is handy for getting into the little depressions in carved furniture.—Mrs. R.E.L., Jane, Mo.

Don't discard your costume jewelry when the metal parts become dark and discolored. Keep a small jar handy in which there is one part household ammonia and three parts water. Immerse the jewelry for several minutes, remove from solution, rinse, and dry. Once more the metal parts will be shiny.—I.F.P., LaPorte, Indiana.

By putting luminous paint on the tip of the pull cord of the light or a luminous strip of tape around the bedroom light switch, one will be able to see the glow in the dark and will avoid fumbling for the light at night.—Mrs. I.B., Marquette, Mich.

AUGUST 1954

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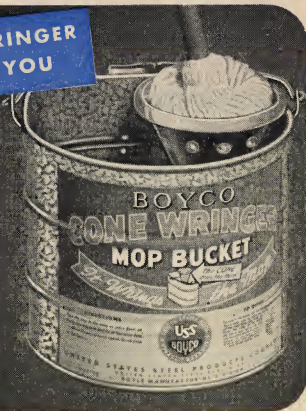


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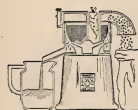
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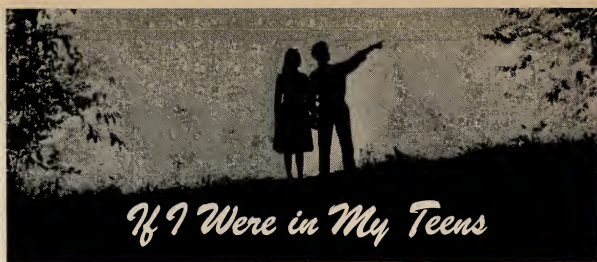
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598



If I Were in My Teens

by Merle P. Poukon

CHAIRMAN, JUNIOR GLEANER COMMITTEE, YWIA GENERAL BOARD

ONE beautiful, balmy September morning, years and years ago, I awoke to the realization that I had finally made it. Those pokey years of growing up (I thought) were now behind me. This was what I had been waiting for, because, you see, this was my thirteenth birthday, and I was starting in my teens. What a wonderful birthday gift! Life took on a new lease!

Really, I can still feel the thrill that surged through my blood as I visioned the future years and what I would do with them. I hope I'll always have that thrill; but, do you know, if I were in my teens again, there are a few changes I would certainly make.

I would open my eyes wider, and by so doing, be able to see that those who had been placed over me to guard and protect me from pitfalls and harm were much wiser than I.

First—I would pay greater reverence to the teachings of my wonderful parents, instead of sometimes complaining and saying to them, "Other girls stay out late—why can't I?"

Second—I would value my leaders, those who had been chosen to teach me gospel ideals and sacred truths. I would pay attention to their words instead of letting my mind wander outside the classroom into avenues where the Lord's Spirit had not been invited.

Third—I would try to be more of a leader than a follower in my crowd. I would try to be an example for good, always remembering, "Our shadows fall where we may never be."

Fourth—I would fervently thank my Heavenly Father for my many blessings and gifts, and especially for

our MIA theme—that bit of scripture so carefully and prayerfully chosen each year to help guide young people like me. I would store these sacred words in my soul and live them every day in some way to make a better me.

Yes, if I were in my teens, I most certainly would keep my eyes wide open. Then when I needed hope, courage, or strength, I could see where and how to find it.

With my eyes wide open I could see farther than the disappointments, discouragements, and heartaches of the moment, for in conquering each one I would find continued growth.

Youth is a glorious age. If well planned, it will bring joy and real happiness; if well lived, it brings satisfaction and realization of the splendid dreams of youth.

Keep your eyes wide open, youth of today, as you travel the highway of life, which we, your leaders, hope will lead you through gates of worthiness into an eternity of peace and everlasting joy.

TOMORROW

By Dorothy Marie Davis

I NEVER saw a boy who wouldn't climb A wall or fence or rather climb a gate Than open it—whether he had an hour For leisurely meander or was late. Not if the boy was worth his salt! He'd dare A tree for fruit or just to be on top— And ridgepoles—while his elders gasp and stare. Fences and peaks seem made for boys who learn By bumps and falls what older people know. But fresh years come along, and where stars burn A challenge on the vast uncharted height, Sometime some boy will scale the blue wall night.

THE IMPROVEMENT ERA

The Best Mode of Travel

By Ezra J. Poulsen

WE USED the best method of travel ever known to man when we came into this valley," said Thomas Sleight, a pioneer of southern Idaho in 1863, at a public meeting in Paris, Idaho, many years later.

Among some of the teen-agers of the automobile era, there was a snicker. How could such a thing be when they had no automobiles?

Then Brother Sleight clinched his point in a simple, explosive statement: "We walked! Is anyone here willing to surrender his ability to walk for a new automobile?" There were no hands. For a moment the audience stared dumbfounded at the tall, white-haired speaker, then broke into laughter.

So often, we take our choicest blessings for granted or fail to recognize them at all. Yet how important to happiness are the little things which cost no money and are forever enriching our lives! Though we normally have the ability to walk, few seem to enjoy walking. It is really very fascinating and may lead to no end of pleasant experiences.

We may be equally unresponsive to the sunrise on the mountains or the kindness of a friend. It is hard to appreciate blessings showered on us so abundantly they seem limitless. But the universal economy requires positive reactions to opportunity. Thus, the lazy man finds his muscles growing flabby; the indifferent student loses the ability to concentrate; the pampered son of wealth fails to find happiness in work; and the spiritual drone loses contact with God.

This brings us back to Thomas Sleight. He was a man who found culture and refinement even in the wilderness and was capable of imparting these qualities to others. Though he taught school in a log cabin, he lived to see his pupils graduated from great universities; he planted the first tree in the town he helped to found; he kept a faithful record of his daily experiences, which came to be the most authentic history of the settlement. The barest account of his many activities fills a large volume. This is exactly what you would expect of a man who enjoyed the free use of the "best means of travel known to man."

AUGUST 1954

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HERE'S THE RECIPE*

1. Pit or slice and grind fine enough peaches to make 5½ level cups ground. Put in 2 or 4 qt. kettle and at once add ½ cup lemon juice (to prevent darkening or "fire-setting"), stir in slowly 3½-cup package M.C.P. JAM AND JELLY PECTIN (no other will do), stirring vigorously. Set aside 30 minutes, stirring occasionally to dissolve pectin fully.
2. Add 1 cup light corn syrup. Mix well.
3. Measure exactly 5½ level cups beet or cane sugar into dry dish; gradually stir into ground fruit. Warm to 100°F. (temp. for baby's milk) will hasten sugar dissolving. No hotter, please!
4. When sugar is dissolved, jam is ready to eat. Makes 4 full pints.
5. Because these are uncooked jams, never store them on pantry shelf. They won't keep without refrigeration. To keep for a month or more, chill for 24 hours in deep freeze, or freezing or ice cube compartment of refrigerator. Then, store as you would milk and use as desired. To make large amounts at one time and keep them for a long period, store in deep freeze (10° below to 20° above zero) is needed.

*Copr. 1954 M.C.P. Co.

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"—But No Hyacinths"

By Florence J. Johnson

MRS. LACEY sniffed enviously as her hostess took from the oven large loaves of bread just the right shade of golden brown.

"I don't see how you do it, Myra Willetts. I'd rather eat your bread than cake any day."

"Go along with your blarney, Nell," laughed the other woman. "But remember, I get enough practice with this family of mine."

"When are you going to take time to read some of those books you've been buying? Didn't you get another big package today? I thought you weren't going to buy any more for a while."

"I know," Mrs. Willetts flushed guiltily. "But these looked so interesting. I'm going to start tonight."

"I'll believe that when I see it. You said the same thing two months ago, when a box of books came. 'Fess up, Myra. Have you read one chapter?'"

Again the color deepened in Myra Willetts' cheek.

"I know. It seemed as though the children needed more attention than ever these past weeks."

With a bang and a clatter, the door flew open. The children were home.

"Fresh bread! Oh boy! Can we have some, Mom? We're starved."

"Yes. One biscuit. It will soon be time for supper. Jimmy, whatever did you do to your shirt?" as she saw the fragments of what that morning had been a whole garment.

"It got torn when Billy and I were wrestling."

Jimmy spread the butter lavishly on his biscuit before he surrendered the knife to his older sister who wailed: "Look, Mom, at my dress, and Sara has a big hole in her stocking."

"Oh, dear! I thought I was through with the mending for this week. I even put the basket away, thinking it might work a charm. Go and change your clothes, all of you. You look disreputable." Myra Willetts looked at her friend and smiled resignedly. But her friend did not return the smile. She was looking keenly at the children. Not until they had left the room did she speak.

"Myra, we're too good friends to quarrel. But Lucy and Sara are both old enough to do their own mending. And, this is the third straight day that Jimmy has come with a torn shirt. Rough play is all right, but I don't think it's necessary to tear one's clothing while playing."

"I know, Nell." Myra admitted

(Concluded on page 602)



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"—BUT NO HYACINTHS"

(Concluded from page 600)

the truth of her friends remarks. "Both the girls hate sewing, and Jimmy has been warned. But I hate to nag them and spoil their day. Besides the days of youth go so fast. I want them to have happy memories."

"How about your own memories, Myra?" her friend wanted to know. "You have a right to some time for yourself. Of course, the family should come first, but there should be a little time each day for your very own. You haven't been to any of our Church meetings for several weeks. You've even dropped out of our little informal sewing circle. Are you being fair to yourself? But, there, I've said too much. But anyway, think it over, Myra."

Thoughtfully, Myra Willetts watched her friend and neighbor close the door behind her. Then a glance at the clock sent her scurrying, forgetting the advice that had just been given her.

Late that night, when socks and dresses and shirts were once more mended, a weary woman paused in front of the well-filled bookcase and touched the books longingly. If she could only sit down and read them. With a sigh she turned away and stumbled up the stairs.

"Books I buy to learn myself to be as smart as Mrs. Meade, the doctor's wife, but all I have time for is to mend and bake bread, bread, and more bread. Maybe tomorrow—"

With lightened step at the hope, she went the faster, as if to hasten the tomorrow, forgetting that her tomorrows in the past had always been as busy as her yesterdays—bread for the body, but no hyacinths for her soul.

Are you a Myra Willetts?

Or, are you even on your busiest days, taking time out to enjoy life with your hyacinths?

Bread we need for sustenance, but for the enrichment of life, the necessary impetus to gain our goal, we need hyacinths—hyacinths of beauty, of friendship, of companionship, of interests outside the home.

The walls of our home can narrow our vision, and they can broaden our outlook, but it depends on the hyacinths we care for.

The family grows. Each day is one step forward into the great world beyond. The mother must keep pace. Bread for her family—loving attention and guidance—yes, but for herself, as well, there must be hyacinths.

Gather for yourself a bouquet of hyacinths and nurture them well.

MELCHIZEDEK PRIESTHOOD

(Concluded from page 585)

GROUP PROJECTS

In many stakes in the Church Melchizedek Priesthood quorums are composed of two or more groups living in different wards. The 1952 reports indicate that there were 1607 Melchizedek Priesthood group projects in the Church that year in comparison to 2872 quorum projects; and so nearly thirty-six percent of the Melchizedek Priesthood projects were conducted on the group level. The 1953 reports were quite similar. There were 2070 group projects reported and 3881 quorum projects, or thirty-five percent.

The General Authorities advise that all group as well as quorum projects should be conducted under the direction of the quorum presidencies and that those projects are completely

subject to quorum jurisdiction. The proceeds from those projects carried forward for collecting funds should go into a common quorum fund. No Melchizedek Priesthood group in the Church should possess funds separate from its quorum, but proceeds or profits made from quorum projects, as well as those accrued from group projects within quorums, should all go into a common fund.

In cases where Melchizedek groups belonging to the same quorum have projects, the quorum presidency should arrange for all groups in that particular quorum to have projects, in order that opportunities for work might be equally distributed and the proceeds equally shared. Experience has proven that by following such a policy Melchizedek Priesthood quorums become unified and strengthened.

THE IMPROVEMENT ERA

Liverpool to the Great Salt Lake Valley

(Continued from page 563)

In life ever united, sharing reverses and prosperity, rejoicing together, and mourning in company, fate dared not separate them. They died the same death and at the same time; and while their spirits, in loving fraternity, winged their course to God who sent them down, their poor, bleeding, inanimate bodies kept mournful company, until weeping friends interred them both.

"The landlord of the tavern took me to the jail and obtained admittance for me. The keeper was away and I was shown over it by a young girl. The holes made in the wall by the bullets still remained unstopped. The bullet hole in the door is that made by the ball which caused the death of Hyrum. . . .

"Having seen the place and made my sketches I was glad to leave. Two lives unatoned for and 'blood crying from the ground,' made the spot hateful."

Continuing his account, Mr. Piercy stated, "I did not cross the state of Iowa from Keokuk with the emigrants, but returned to St. Louis, from whence I went up the Missouri River by steamboat, to St. Joseph, Mo., a distance of about 470 miles and from thence by land to Kanesville, a further distance of about 150 miles. In travelling by land from St. Joseph, I necessarily had to cross a portion of Iowa, and entered Kanesville, now called Council Bluffs City, by the Bluff road, and a very bad road it was. It is difficult to climb clayey hills in wet weather, so that my friends and I scrambled up and slid down alternately.

"The city is situated at the mouth of a small valley, beside a stream called Indian Creek. . . .

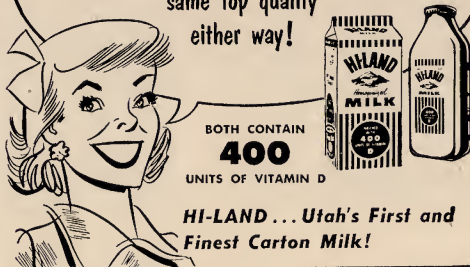
"I found Kanesville to be a very dirty, unhealthy place, and withal a very dear place to make an outfit for the Plains, notwithstanding the assertions of holders of property and merchants settled there to the contrary. . . .

"Emigrants should be very cautious and particular with everything they purchase, keeping in view, that mistakes cannot be remedied on the journey. When a storekeeper assures you that bacon, or ham is sweet

(Continued on following page)

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Liverpool to the Great Salt Lake Valley

(Continued from preceding page)

and good, don't be content with his word, but cut into it and see for yourself. When crackers, biscuit or flour are wanted, eat some of the crackers, and smell and taste the flour. . . . The same caution may be useful in all things. . . ."

(The sketch which Mr. Piercy made of the Council Bluffs Ferry across the Missouri River is planned as a cover for the September issue.)

On Saturday the eleventh of June 1853, the young artist wrote in his journal, "Arrived at Elk Horn. We camped on the east side until Monday about noon, resting and repairing



wagons. As there were two or three wheelwrights in the camp this was done most readily. A fine fat buck was shot by one of the boys and brought into camp, and eaten, of course. While halting at this place I made the accompanying sketch."

The sketch of Joseph Smith, the young artist made "from a lithograph published in New York," the one of Hyrum was copied "from a portrait in the possession of his family," while "the portrait of the late Patriarch, Father John Smith [uncle of the Prophet] is likewise from a daguerreotype in the possession of Elder S. W. Richards, which has been pronounced true to life."

(To be continued)

For Fathers: A Closer Kind of Companionship

Richard L. Evans

MUCH of life is made up of things we think we will one day do: of things we postpone, of things we set aside, of things we leave too late. And one of the things we could best determine to do this day, would be for fathers and sons (and daughters) to draw a little nearer, to come a little closer—to take a little more time for a closer kind of companionship with those who have first claims—with those who mean the most. Too many of us wait too long for the cherished times together, for the intimate outings, for the quiet hours of an evening, for the fuller talking out of important personal problems with the close confidence of an understanding heart. It is not so much the sending; it is not so much the preaching of the precepts; it is not altogether, even, the providing—but the going with, the doing with, the being with that brings a closer kind of kinship. Fathers are often too closely confined to the business of providing things physical and financial. Often in their daily pursuits, they live competitive lives to make the means to help to make the home—to provide the things by which their loved ones may better live. And being preoccupied with pressure and problems, they may sometimes leave some things too late. One day all of us, alike, will stand before the Father of us all, to give an account of what we have done with what we have had. And when that day comes for all of us, God grant that, through the useful virtue of our lives, we shall be an honor to the "fathers of our flesh,"¹ as well as to the "Father of [our] spirits"²—that we shall be such sons and daughters that he could say also of us: "This is my beloved Son, in whom I am well pleased."² God bless this day—and every day—the fathers who have faced the world for us in many ways. And may this day increasingly become a symbol of a closer kind of companionship between fathers and daughters and sons—that fathers may have a fuller sense of being fathers, and that sons may have a finer sense of being sons—and that both may seek to see and do the things for one another that are sometimes left too late.

"The Spoken Word"

FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING
SYSTEM, JUNE 20, 1954

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¹Hebrews 12:9.

²Matt. 3:17 & Matt. 17:5.

AS LONG AS THERE IS LOVELINESS

By Ethelyn M. Kincher

AS LONG as there are corners of the earth
Where loveliness is prized above all
things,
And good is honored for its honest worth,

What man can say that love no longer
sings?
For each small grain of beauty is the seed,
That sown, can grow to giant harvestings

To fill each awful ache and direful need.
Though steeped in darkness, stunned by
misery.

And soiled in battle, we may fall and bleed,

A moment's loveliness can come to be
A light that penetrates the darkest bar
To point a soul the way to ecstasy.

While wonder lights the heavens star by
star,
Between man and his God, it is not far.

THE IMPROVEMENT ERA



Entrance to King Tutankhamen's tomb in the Valley of the Kings.

In the Steps of Abraham

(Concluded from page 567)

come from the tombs and catacombs in this area is the Book of Abraham. Here, in 1831, a Frenchman named Antonio Sebolo (or Lebolo)⁵⁷ opened a large catacomb which contained several hundred mummies. Sebolo took with him eleven of the best preserved mummies, those that had been embalmed after the first (most expensive) order. These mummies were those of Egyptian nobility. Some of these mummies had papyrus scrolls buried with them and it was one of these scrolls that, eleven years later, was to be known to the world as the book of Abraham.

And so my story ends.

NOTES

⁵²G. Olaf Matson, *The Palestine Guide* (Jerusalem: Joshua Simon, fifth edition), p. 288.

⁵⁷No. 3, Book of Abraham; Gen. 12:10-20. James R. Clark, *Before Ye Go Into Egypt* (Brigham Young University, 1952), p. 46.



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AUGUST 1954

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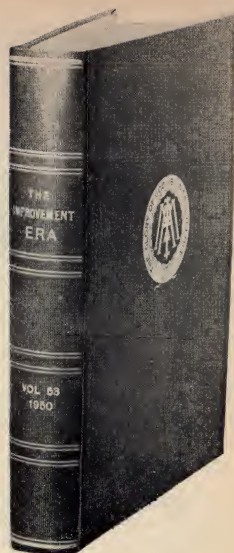
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HOLIDAY FOR MAMA

(Concluded from page 536)

up before supper. We heard the house mother.

"Come on, girls," she sang out. She called us "girls." Well, that was nice. We all gathered in the spacious main hall where the burning logs in the huge fireplace gave off a pungent odor; this, with the delicious odors of food coming from the kitchen, made us forget such things as diets, and life seemed quite wonderful.

We all sang a song, then one of the mothers said a prayer of thanksgiving and asked the blessing on the food, after which we enjoyed a most satisfying meal.

The first night at the Chautauqua was get-acquainted night. Each mother found out all she could about the mother on her left and then told the group. Mother and daughter, best friends, and sister groups, were in the crowd. I had five sisters there, and what fun we had telling family stories on each other. After this program we went upstairs and donned our best evening apparel and came back down. Someone played a march on the piano, and we had the finest pajama parade you ever saw. Back upstairs in bed we still found time to laugh and tease each other in friendly fun before going to sleep.

There were many things to do at Chautauqua. Some of the mothers went on hikes; some read, played games, or just visited. There were experts in ceramic painting and artificial flower-making who came up to teach us. A beauty operator came one afternoon and prettied up some of the mamas, while the rest of us

got some excellent ideas on beauty care. In the evenings entertainers were brought up from Provo and Orem; one night, however, was set aside as stunt night, when the mothers put on the entire program. We had to improvise stage properties, and this affair produced some very versatile mamas. The orchestra, with combs and kitchen utensils for instruments, added extra spice to the program.

Singing together, praying together, and gathering around the flagpole for the flag-raising ceremonies each morning are experiences we like to remember and which we wish to enjoy again.

On Friday afternoon a banquet was held. Special guests were present, including two women from the general board of the YWMA. We enjoyed their messages and also the rest of the fine program which was a fitting climax to another successful Chautauqua.

After the banquet the busses came to take us home. We said good-bye to friends with the promise that we would try to come back again the next year. The house mother told us she had enjoyed us just as she had told the fifteen hundred girls she had taken under her wing the same summer. We left this holiday home with a feeling that our lives had been made a little more complete, a little richer somehow. It was nice to be going home, too. We had something to think and talk about, and something to smile about for a long, long time—maybe even until time for the next mother's Chautauqua!



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THE IMPROVEMENT ERA

BOOK REVIEWS

THE BOOK OF MORMON MESSAGE AND EVIDENCES

(Franklin S. Harris, Jr. Church of Jesus Christ of Latter-day Saints, Salt Lake City. 212 pages. 1953. Sixty cents.)

For missionary and general use, this book replaces *Seven Claims of the Book of Mormon*, previously published under the authorship of John A. Widtsoe and Franklin S. Harris, Jr. It includes some data from that previous publication, with significant additions and deletions and a different organization and outline. The present work comes principally from a series of Sunday evening radio talks that were presented on the Church Sunday evening service by Dr. Harris in 1946, which were widely requested. The seventeen chapters, and appendices, give, in a brief and readily usable manner, many helps for the study and appraisal of the Book of Mormon, and include comments on language, literary content, archeological, doctrinal, cultural, and other evidences.

This promises to be a widely used volume.—R. L. E.

HOSEA STOUT UTAH'S PIONEER STATESMAN

(Wayne Stout, 1107 East South Temple, Salt Lake City. 1953. \$4.00.)

ALTHOUGH the organization might have been perfected for easier reading by the average layman, the book has a tremendous amount of interest in it. The very name of the protagonist, Hosea, proves of interest because his parents felt that the world needed another prophet of mercy and kindness.

Year by year approach has something to recommend it, but also eliminates the possibility of evaluation. The report of the China Mission is most interesting and important.—M. C. J.

THE ALBERT PETTY FAMILY

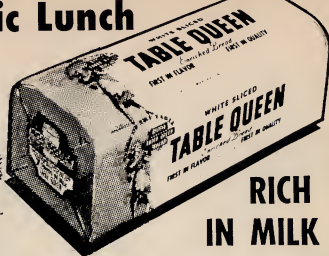
(Charles B. Petty. Deseret News Press, Salt Lake City. 322 pages. 1954.)

THIS history of a family is beautifully prepared and a credit to the Petty family. The illustrations, several of them in color, add to the interest and enhance the book. The book has two sections: the history and the genealogy. The types of paper used have been carefully selected to reproduce both the written matter and the cuts of the family members. It is a credit to the family that it spared no expense to make this a volume to treasure and to pass on in honor to the Petty descendants.

—M. C. J.

AUGUST 1954

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Your Page and Ours



LONG BEACH MIA CHORUS ENTERTAINS

PICTURED above is the MIA chorus of the Long Beach Third Wards, East Long Beach (California) Stake which recently rendered "The Crucifixion." Those participating were, seated, first row, left to right; Betty Douglas, Arlene Mulhern, Beverly White, Teresa Neilson, Zoe McCurdy, Bonnie White, Marilyn Williams; top row: Allen Austin, Robert Barker, Ronald Vaughn, James Duggan, and Laster Martin. Reported by George Robins, Publicity Director.

Camp George
North Korea

Dear Editors:

HERE is my change of address. I am leaving for the USA in two days and would like to keep getting the ERA.

I would just like to express my deepest appreciation for those of you who publish the ERA. It is a wonderful magazine. It is especially a help to the servicemen throughout the world. It has been a great morale builder to me in this war-torn land to be able to read what our General Authorities have to say.

May the Lord continue to bless your endeavors.
/s/ Sgt. Carl H. Carpenter

MIA MAIDS TIE ROSE BOUQUET

MIA MAID GIRLS of Mt. Emmons Ward, Moon Lake (Utah) State, who tied their rose bouquet are shown with their leader, Rosabell Ames. Left to right are Mrs. Ames, Ann Boswell, Josephine Wall, Mary Reay, Bonnie Perkins, Gwendolyn Chapman, and Carolyn Dastруп.



Monterey, California

Dear Editors:

I APPRECIATE receiving the ERA, and I am especially interested in Hugh Nibley's series, "New Approaches to Book of Mormon Study." Many thanks to the author for his efforts in this work.

Yours truly,
/s/ Don. R. Merrill

Tremonton, Utah

Dear Editors:

THE members of our family consider THE IMPROVEMENT ERA a wonderful Church magazine and my husband, Owen L. Brough, has subscribed to it consecutively for forty-six years, so you can see how important it is to us.

Thank you again.

/s/ Dora Toone Brough

Neuiberg Air Base
Munich, Germany

Dear Editors:

SINCE I have been here in Munich, I have watched our LDS group grow from a small group of about ten to a group of sixty or more. It is indeed inspiring to see so many clean men among the servicemen over here. I know that the other men are watching every movement we make. I have had many opportunities to speak to my fellow companions of the gospel and of religion itself. It does my heart good to know that people do appreciate the high standards of our living in the Church. I might say that I am indeed thankful for this opportunity of being in the service for our country for it is indeed a great test to our faith. On closing I would like to thank you for the ERA and my prayer is with you and your works. May God bless all of you.

Sincerely yours,
Gordon H. Weaver



REPORT FROM SERVICEMEN ABOARD USS RANDOLPH

LDS SERVICEMEN aboard the USS Randolph as that ship was in the Mediterranean area are, left to right, seated: Charles A. Merrell, Duncan, Arizona; Horace R. Wheeler, Alamosa, Colorado; Gayle R. Anderson, Pocatello, Idaho. Standing: John F. Taylor, San Diego, California; and Vern M. Yates, Salt Lake City.



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wonderful quality in Chiffon
Twin-Ply Napkins

Sharing the Good Things of Life ...



Dear Son:

"Old Faithful" really means a great deal to Dad and me. Oh, we don't mean the Yellowstone geyser — that's just one of the famous sights we've seen since Dad retired. Dad teases me about it, but "Old Faithful" is my special name for that Beneficial Life retirement check that comes to us every month, regular as clockwork.

If you and Mary don't mind a word of advice, I'd like to suggest that you see your local Beneficial agent soon. It's now while you're young and the children are growing up that you need protection most — and you can see that retirement income comes in mighty handy when you're older, too.

We're having loads of fun . . . wish you were here.

Love, Mom

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